

THE DIGNITIE

of Gods children.

OR
AN EXPOSITION OF
I. I O H N 3. 1. 2. 3.

Plentifully shewing the comfortable,
happie, and most blessed state of all Gods
children, and also on the contrarie, the base, fearefull,
and most wofull condition of all other that
are not the children of God.

B. Staughton

P R O V. 12. 26.

*The righteous is more excellent then his neighbor : but
the way of the wicked will deceiue them.*

I O H N 1. 12. 13.

*As manie as receiued him, to them he gaue prerogative to
be the sonnes of God: euen to them that beleue in his
name. Which are borne not of blood, nor of the will of
flesh, nor of the will of man; but of God.*



L O N D O N

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TO THE NOBILITY AND
GENTRY OF GREAT BRITAIN,
Grace and Peace.

RIGHT Honorable, and right Wor-
shipfull, to you all, and to euery one
of you, am I bold to present and de-
dicate this my treatise of the dignity
of Gods children, not so much fear-
ing the same to be offensiue to any
of you, either by the meannesse & ob-
scurity of my person, or by the plaine and homely man-
ner of writing thereof, as hoping it will be acceptable
to you all, for the argument and subiect matter therein
handled. For to whom more fitly appertaineth the dedi-
cation of a treatise of the dignitie of the sonnes of the
Almighty in heauen, then to those who are called *the*
sonnes of the mighty in earth?

Although also it behooueth all, well to consider and to make good vse of the whole treatise, yet the same especially belongeth to all that are of highest honor and dignity in the world. *For to whomsoever much is given, of him shall be much required.* And the more eminent that any are in place, the more excellent ought the same to shew themselues in grace. *Luk. 12. 48.*

Our dread Souveraign writing to his most princely
A 2 Sonne,

THE EPISTLE

1. Book pag. 4. Sonne, by many golden sentences teacheth, that as any in dignity be erected above other, so they ought in thankfulness towards God (that hath aduanced them) goe as far beyond all other : and that the highnesse of any dignity doth not diminish, but rather much increase the fautes of such as are in such dignity. The same also is grounded vpon the commandement of the Soueraign of all soueraignes, euen of the mighty God and Lord of heauen and earth touching a greater sacrifice for the ruler of the people offending of ignorance, then for a priuate person in like manner transgressing. Is not the same much more to be said of the ruler of the people that offendeth of knowledge?

Leuit. 4. 22.
27.

As in these respects I was the bolder to dedicate these my labors to your Honors and Worships, so not fearing any imputation of presumption, I thought it more fit to dedicate the same to you all generally, then to any one, or to some few particularly, that so none might think himselfe excluded, and that euery one might accept them as dedicated to himselfe, and so vouchsafe to read them the more diligently, and so make the better vse of them, according to his place.

The rather also did I take encouragement so to doe, that yee especially might by these my labors the more cleerly see, that without this dignity in this treatise set forth, and the right vse of the same, all nobility, honor, and dignity in this world is of no value, of no price, of no account.

Prov. 16. 31.

As age is a crowne of glory, being found in the way of righteousness, and no otherwise; so may it be said of nobility, and of all other dignities of the world. The description of the sonnes of Nobles by eating in time for strength, and not for drunkennesse: (this sobriety in eating and drinking for the rarenesse of it in great persons of the world, being
lynec-

Eccles. 10. 17.

DEDICATORY.

synecdochically put for all vertues). This description (I say) of the *sonnes of nobles*, doth plainly teach them only to be truly worthy of the said honorable title, which by the foresaid vertue and all other accompanying the same, do shew themselves to be the children of God.

Doth not the same *Salomon* also say without exception of any degree in the world, that *the righteous is more excellent then his neighbor*? Elsewhere also he preferreth (not a great name, but) *a good name above great riches, and before precious ornament*: both which commonly are apurtenances and ornaments of nobility, and other worldly dignity. What is a good name, but such a name as is gotten by doing of those things, which belong to the children of God?

The former point is further euident by diuers reasons. For all honor and dignity according to this world, is only in this world. But the dignity of being the *sonnes of the most High*, is also in heauen. For ye shal afterward see in the treatise, that the children of God doe sit with *Christ Iesus in the beauenly places*, euen while they are here in the earth. All worldly honors and dignities doe end with this life. For as *in the resurrection, men shall neither marry wiues, nor women shall be giuen in marriage*; so then there shall be neither Gentlemen, nor Esquires, nor Knights, nor Barons, nor any such degree of men, but all shall be as one in Christ Iesus. But the dignity of the children of God after this life is enlarged, and in the resurrection shall be made greater then it was. Euen then (I say) shall the dignity of adoption be increased, when all worldly dignity shall be vtterly ceased.

As men are noble, honorable, or worshipfull in this world, they are but in fauor with men; but as they be the children of God, they are in grace with God himselfe.

THE EPISTLE

Worldly dignity doth but giue acceſſe to worldlie Princes: but the dignity of adoption, hath acceſſe (with aſſurance of preuailing) to the throne of him that is Lord of heauen, and earth.

As here men are Dukes, Marqueſſes, Earles, Vicounts, Barons, &c. they haue but men to attend vpon them: but the treatiſe following will ſhew, that as any bee the children of God, the glorious Angels of heauen do wait vpon them, and continually guard them for their ſafety, and further good.

As here men be in great place, they haue but earthlie inheritances, whereof they or theirs may be diſpoſſeſſed and cleane diſinherited: But as they bee the children of God, they haue an inheritance in heauen, far paſſing all the kingdomes of the world, and the which all the power of hell ſhall neuer take away.

Many other the like prerogatiues ſhall ye find in this treatiſe, of the children of the Almighty in heauen, far excellling the honors of *the ſons of the mighty in earth*: Of the which prerogatiues I do here giue you but this taſt, thereby the more to quicken your appetite, and the better to incourage you to vouchſafe the reading of thoſe more largely handled, and of many other contained in the treatiſe it ſelfe.

Pleaſeth it your Honors and worſhips further to ſee the former point in the glaſſe of a few examples? Behold then (I beſeech you) *Mofes, Iofhua, Othniel, Ehud, Deborah, Gideon, Iphiah, Sampſon*, and all the other good Iudges of Iſrael, before the kingdome of Iſrael eſtabliſhed. For were they ſo honourable by being kings fellowes, and hauing kingly authority, as they were by doing thoſe things which teſtified their adoption? Behold *Dauid* and *Salomon*, (two mighty kings of al Iſrael) with *Aſa*,
Iehoſha.

DEDICATORY.

Iehoshaphat, Hezekiah, and Iosiah, all good Kings of *Iuda*. For were these so honorable by being great and mighty princes, as they were by being the children of God? Behold *Ester, Mordecai, Shadrach, Meshach, Abednego*, and *Daniel*. For were they so honorable, the one by being a Queene, and the wife of a most mighty monarch, that had 127. prouinces vnder him, the other by beeing in great grace & fauor with the like mighty monarchs; as they were by shewing themselues the children of God? Yea, behold *Cyrus, Artashest, Darius* and *Ahasbueros*, all heathen Emperors. For were they so honorable by being such Emperors (though some of them had 127. prouinces vnder their gouernment) as they were by doing some things for the Church and people of God, whereby they did only resemble Gods children, and were not so indeed? May not the like be said of *Iehu* King of *Israel*? For was he so honorable by being King of *Israel*, extraordinarily annointed so to bee by the appointment of God; as he was by his zeale (though only temporary) against *Baal*, and his Priests and seruants? Behold further *Ioseph* of *Arimashea*, and *Nicodemus*. For were they so honorable, in that the one was a rich man, and an honorable counsellor; and the other a great Pharisee, a ruler of the *Jewes*, and a teacher in *Israel*; as they were, in that the one went to *Pilar*, and begged the body of *Iesus*, and the other ioined with him in the honorable buriall thereof? Mat. 27. 17.
Mark. 15. 45.
Ioh. 3. 1. & 10.

Behold the Eunuch of *Ethiopia*. For was he so honorable, by being the Queen of the *Ethiopians* chiefe gouernor and her Lord treasurer, as hee was by comming out of his owne country (a long, a chargeable, and a dangerous iourney) to worship the Lord at *Ierusalem*: by reading the scriptures as hee rode in his chariot; (whereas such great men for the most part spend such times in vaine Act. 8. 27.

THE EPISTLE

vaine sports, or in some idle discourses) and by his meeke acknowledgement of his ignorance of the Scripture which he did read: by his courteous speech to *Philip* (a poore trauellling footman, neuer before nor after seen of him) and by his like kind taking him vp into his chariot to himselfe to be further instructed by him, and by his humble submitting himselfe to bee examined of his faith, and to be baptized of him?

The like may bee said of many Christian Emperors, *Constantine* and other: of our late most noble King *Edward* the sixt; and of our more late Queen (*Elizabeth*) of most happy and blessed memory.

To produce the examples of any Princes or nobles liuing, would not (perhaps) bee so well approued, as suspected of flatterie, or some other sinister meaning.

What now (right Honorable and right Worshipfull) shall I say more? As *Noah* said, *God perswade Iaphet that he may dwell in the tents of Shem*; so say I: If any of you, to whom I doe in all humilitie present and dedicate these my labours, haue not yet receiued the spirit of adoption, God perswade such to dwell in the tents of his such children, as whose dignitie I doe in this treatise lay foorth: as likewise, to thinke it a woe vnto them to remaine in *Meshech*, and to dwell in the tents of *Kedar*.

Genes. 9. 27.

Psalm. 120. 5.

Prover. 21. 1.

The same God also of power, maiestie, and glory, who hath the hearts of all Kings, and Nobles, and of all other great persons in his hand as the riners of waters, to turne the same whither it pleaseth him; euen this God, that Father of our Lord *Iesus Christ*, so incline all your hearts, both to consider of the reasons whereby the dignitie of his children is here declared, and also to apply the

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DEDICATORY.

vles of the doctrine thereof to your selues, according to your seuerall states and places in this world, that as some of you doe sometimes here in earth sit in Parliament with our most gracious Soueraigne King

I A M E S : so yee may all at the last sit with Christ Iesus in heauen, euen *in his throne, as himselfe sitteth* Rev. 3.21.

in the throne of his Father : and that for euer and euer. *Much Totham in Essex:*

Aprill 16. 1610.

Your Honors,

and Worships,

Most humble in the Lord to be commanded,

THOMAS STOVCHTON.





To the inhabitants of those places,
where at any time, especially last of
all, I haue had a settled
MINISTERIE.



S in this treatise I speake generally to euery Christian reader, so now my deere brethren in the Lord, that haue sometimes heard me preach these things which now I haue printed, let me more particularly intreate you to vouchsafe the buying and reading of them, because in the printing of them I haue had a speciall respect vnto your good.

I am not able to bestow vpon euery one of you one of these bookes, of as small price as they be. The most of you do know, how truely I may say with Naomi, I was full, but the Lord hath made mee emptie : and the Almighty hath brought me vnto aduersitie. Ruth. 1. 21. euen in my latter age requiring most comfort.

I suppose also, that my willing minde for a greater kinnesse is not doubted of by you, if my ability were according. If I were as I haue beene, yet were it easier for the least of many of you to buy one, then for me to giue many.

I shall not neede to tell you for further perswasion in this behalfe, that the fruit of well and aduised reading this Treatise will abundantly recompence your cost. Ye haue not so learned Christ, (in whom all of vs haue our adoption) as

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The Epistle to the inhabitants, &c.

so lightly to esteeme a treatise setting forth the excellencie of the said adoption: neither (I am sure) haue yee forgotten that Esau is pronounced a prophane person, for making more account of one portion of meate (euen in his extremity of hunger) then of his birthright, (Heb. 12.17.) a pledge and a kinde of Sacrament of this adoption.

For me also, first to gather all these things together, then to write, afterwards to correct them, and last of all to write them againe for the presse, is much more then for to lay out a little monecy, and to spend a few howers in reading of them. In your loue therefore towards me, accept them as a testimony of my vnfeined loue towards you, and of my like desire of your welfare in the Lord. Such of you as are best able I desire to buy and to reade them, and hauing read them themselves, then also to lend them to other that cannot buy them. Let all that reade them, make vse also of them, as their seuerall occasions sha'l require.

What more my beloued brethren shall I say vnto you? Euen this, that because ye haue bene long hearers of the word, the preaching whereof is the meanes both to beginne your regeneration, and also to increase your sanctification, therefore remember how yee haue receiued and heard, and that also ye do hold fast · Reuel. 3.3. Yea, that with all your might ye keepe that which ye haue, that no man take away your crowne, verse 11.

*Are not these the latter times wherein the spirit long since did speake evidently that some should depart from the faith, and giue heede to the spirits of errors, and to doctrines of diuels? 1.Tim.4.1. Are they not the last daies, & perillous times, wherein men should be louers of themselves, couetous, boasters, proud, cursed speakers, &c. fierce also, no louers at all of them which are good, traitors (or treacherous) heady, high minded
louer,*

The Epistle to the inhabitants, &c.

louers of pleasures more then louers of God: hauing a shew of godlines, but (*in truth*) denying the power thereof? 2.Tim. 3.1.&c.

Haue ye not therefore the more neede, diligently to take heede to the things which ye haue heard, lest at any time ye run out (Heb.2.1.) and leake as rinen vessels vfe to doe? and lest (also) at any time there be in any of you an euil, and an vnbeleeuing heart, to depart away from the liuing God; and further to exhort one another daily, whiles it is called to day, and whiles ye enioy the light of the gospell, that none of you be hardened through the deceitfulnesse of sinne? Heb.3.12.&c. Yea, that also ye watch one ouer another (euen as euery Pastor ought to do ouer his flocke) that no man fall away from the grace of God? &c. Heb.12.15. Verily beloued ye ought thus to doe, and the times do require it at your hands.

Take heede therefore that in these daies wherein the loue of many waxeth cold, and all iniquity is increased, no man deceiue you: Mat.24.4.12. Looke to your selues, that wee lose not the things which we haue done, but that we may all receiue a full reward: 2.Iohn.8. Be steadfast and vnremoueable (not decaying, but) abounding alwaies in the worke of the Lord: knowing that your labour shall not be in vaine in the Lord: 1.Cor.15.58.

And because yee haue not onely beene hearers of the word, neither such onely as haue learned somewhat out of the same, but haue also made profession of the hope belonging to adoption, therefore against all forces and perswasions to the contrary, keepe the said profession of your hope, without wauering, considering one another (and whetting one another as yron whetteth yron: Pro.27.17.) to loue and to good workes (Heb.10.23,24.) both towards God, and also towards men, that so ye may flourish as palme trees;
and

The Epistle to the inhabitants, &c.

and grow like Cedars in Lebanon; and being planted in the house of the Lord, ye may flourish in the Courts of our God: and still bring forth fruit in your age, and be fatte, and flourishing. *Psal.* 92. 12. *Yea, that your loue, and seruices, and faith, and patience, and workes may be more at the last, then at the first. Reuel.* 2. 19.

Shall I here conclude my speech vnto you? Not so my good brethren, but suffer a little further the words of exhortation. Heb. 13. 22. *Because therefore all the children of God are as it were bound up in the bundle of life (as Abigail speaketh to Dauid, 1. Sam.* 25. 29.) *and stickes that are bound, continuing so bound cannot be easily broken, but the bond whereby they are bound being cut in sunder, a child may breake them one by one: Because also they be as it were burning coales; (euen coales of the Lords altar) and coales lying together doe keepe their heat, but being raked out, and scattered vpon the hearth, they are soone quenched and doe dye: therefore the more excellent by this Treatise ye shall see, the state and condition of the children of God to be, the more sirue (I beseech you) to keepe communion with them, and forsake not the fellowship that ye haue with them, as the maner of some was, euen in the golden age, and flourishing time of the Apostles. Heb.* 10. 25.

Let no man dare to account that ministry Antichristian, which God the father hath vsed, and Iesus Christ hath graced with the holy Ghost, to the begetting of such Children as cannot be begotten but by the word of truth. Iames 1. 18. *As therefore ye cannot deny God, to haue begotten againe your selues and other, and dailie so to doe; by the ministrie of the Church of England, so ye must acknowledge the meanes to haue beene and daily to bec no other, then the word of truth. It is no more possible for any to be begotten againe by any word of errour, then it is to haue any father of regeneration*

The Epistle to the inhabitants, &c.

tion but God. Was it the word of truth, and is it not still? Or is it to some, and ought not all so to account of it? Or is it the word of truth to make men new borne babes in Christ (1. Pet. 1. 2 3.) and is it not also that sincere & pure milk, which such as are so made new borne babes, ought still to desire, that they may grow thereby? 1. Pet. 2. 2. Or can this sincere milke of that word of truth be sucked out of the breasts and pappes of an harlot? Or can the same word of truth be publikely preached and maintained, with as publike a disclaiming and renouncing of all things contrarie thereunto, in a false and an adulterous Church? As the Church of God is the pillar of truth, 1. Tim. 3. 1 5. so whatsoever company is the pillar of truth, and doth publike'y preach and maintaine, and uphold the truth, that also is to be acknowledged the Church of God. If some one man, or diuers particular persons do preach some errors in such a Church: yea and be suffered so to doe, either by the negligence, or by want of knowledge of them, yet this doth no more nullifie such a Church, and make it to be no Church, then the suffering of the woman Iezebel (which called her selfe a Prophetesse) to deceiue Christs seruants, to make them commit fornication, and to eate meate sacrificed to Idols, Reuel. 2. 20. did nullifie the Church of Thyatira, and make it to be no Church.

But to returne to that from which I haue a little digressed: as it cannot be denied to be the word of truth, whereby men haue beene and daily are begotten againe amongst vs: neither that can be denied to be the Church of God, where the said word is preached, and publikely, euen by publike authoritie maintained, with as publike a renou'cing of all errors, and forraigne Canons contrarie to the said word of truth: as these things cannot be denied; so also must such ministers as doe so preach that word of truth, that thereby men are begotten

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The Epistle to the inhabitants, &c.

ten againe vnto God, be acknowledged to be the ministers of God, and sent by God. For doth not the Apostle ioine all these together, calling vpon God, beleeuing, hearing, preaching, and sending them that did preach? Rom. 10. 14. 15. And doth he not thereby plainly teach, that they do go all together, and that none can truly call vpon God which doth not beleene: none can beleene which doth not heare: none can heare which haue no preachers: none can preach except they be sent? and that consequently whosocuer do so preach, that men thereby are brought truly to call vpon God, and truly to beleene in God, they are sent of God so to preach?

Is not the same point further manifest by that argument whereby the same Apostle iustificth his Apostleship, and ministry to the Corinthians: euen by the successe and efficacie of his preaching amongst them, against such as denied his Apostleship, as many in these daies doe altogether deny all the ministerie of the Church of England? Am I not (saith he) an Apostle? &c. Are not ye my worke in the Lord? If I be not an Apostle vnto other, doubtles I am vnto you: for ye are the seale of my Apostleship in the Lord. 1. Cor. 9. 1. 2. And againe: Neede we, as some other, epistles of recommendations vnto you: or of recommendation from you? yee are our epistle written in our hearts: which is vnderstood and read of all men, in that ye are manifest to be the epistle of Christ, ministred by vs, and written, not with inke, but with the spirit of the liuing God: not in tables of stone, but in fleshy tables of the heart. 2. Cor. 3. 1. 2. 3. What meane all these words? Euen this, that such had beene the successe of the ministerie of the Apostle amongst the Corinthians, that both himselfe had good assurance in his owne heart of his calling vnto them, and that other also might thereby euidently perceiue and understand as much.

Doth

The Epistle to the inhabitants, &c.

Doth not our Sauour proue his sending as a Messias, and to be a Messias, by the workes which he did? The workes that I do beare witnes of me, that the father hath sent me? Iohn. 5. 39. As his workes be seeming a Messias, and in the power of none, but of the Messias, proued him to bee the Messias, so do not also the workes of ministers of the gospell, and proper onely to such as are sent from God, proue men to be such ministers? Doubtlesse (saith hee, that being borne blinde had his sight giuen him by Christ) this is a maruelous thing, that ye know not whence he is, and yet hee hath opened mine eies: Iohn. 9. 30. And againe, If this man were not of God, hee could haue done nothing: verse 33. May it not in like maner, (and much more) be said of the ministers of the Church of England, to all them that make question of their calling, Doubtles this is a maruellous thing, that ye know not whence they be, (or deny them from whence they are) and yet they open the eies of the mindes of many: Yea, euen of them that doe make such question of their calling, and doe peremptorily deny them to be of God, as those wicked Iewes, to whom that poore man so spake, denied Christ to be of God. If such ministers were not of God, they could haue done nothing in the lightning mens eies of their vnderstanding, to know what the hope is of his calling, and what bee the riches of his glorious inheritance in the Saints, &c. Ephes. 1. 18.

No man can make opposition to these things, but hee must also oppose himselfe to the former scriptures. And if the former scriptures be for the iustifying of the ministry of the Church of England, as thereby the word of truth is preached to the effectuall begetting againe of men vnto God; no other Scriptures can be against it for the nullifying therof: because the scriptures do all most sweetely agree together, without a-

The Epistle to the inhabitants, &c.

ny contradiction of any one to any other. As therefore, when our Saviour seeing many of his disciples to go back, and to walke no more with him (that is, utterly to leaue him) said vnto the twelue, will ye also go away? Peter answered him, Master, to whom shall we go? thou hast the words of eternall life: Iohn. 6. 66. 67. 68. so (my good brethren) though ye doe see many to withdraw themselues from them that haue preached the words of eternall life, and still do preach the same; and though ye also be earnestly sollicit to doe the like; yet determin: in your hearts, and answer accordingly, To whom shall wee go? these haue the words of eternall life?

The comparison obiected by some, of children begotten to men as well by adulterie and fornication, as by lawfull marriage, thereby to insinuate, that as such children do not iustify either adulteric or fornication; so in like maner such Children, as before we haue said to be begotten againe vnto God by the ministry of the Church of England, do not iustify the said ministry; this comparison (I say) is so odious, so beastly, so detestable, and abominable, that a man would wonder it should come from such men, as they would seeme to be that obiect the same. For in an adulterous generation, as there is a common worke of God, so who seeth not also a plaine worke of nature? Yea, such a worke of nature, as is in the very beasts themselues, in the procreation of other of their owne kinde? But the regeneration of Children vnto God, is a worke aboue all nature, onely and wholly of God, yea of the free grace and abundant mercy of God, as afterward shall further appeare. Furthermore, touching this comparison, it might as well haue beene obiected against the former argument of the Apostle from the succeſſe of his preaching amongst the Corinthians, as it is now obiected against vs, reasoning in like maner from the efficacie and fruit of our ministry.

Again,

The Epistle to the inhabitants, &c.

Againe, all children, either in adulterie or in fornication begotten and borne, in time of the Law, were forbidden to enter into the congregation of the Lord (that is, to bee admitted to any publike office) to the tenth generation: Deut. 23. 2. Dare any man say the like of such, as are begotten againe vnto God by the present ministerie of the Church of England? Yea, dare any man deny any so begotten to haue right and interest into all the promises and blessings of God, for this life and for the life to come, as well as any other begotten vnto God, by the ministry of any other?

Herein (beloued) deceiue not your selues: Halt not with God, neither shew your selues vnthankfull vnto him, by denying his rich mercie towards you in your regeneration. If ye haue good testimony thereof to your owne soules: If by the ministerie of the Church of England ye haue euer felt any true vertue of Christs death to the mortifying of sinne in you; and of his resurrection to the life of righteousness: If thereby ye haue attained to that true and vnfeined loue of the brethren, whereby ye know your selues to bee translated from death to life: and that already ye are of the truth, and hereafter shall before him assure your hearts: 1. Ioh. 3. 14. and 18. and 19. by which things also ye haue felt unspeakable and incomprehensible ioy and comfort; then minse not the matter, neither clippe ye the Lords goodnesse towards you, by saying, that indeede ye haue by our ministerie attained vnto some knowledge, euen to a verball knowledge (so to my grieve, I heare some to haue scoffingly said;) but whether yee haue receiued also the spirit of adoption, that ye cannot tell: yea, some of you do vtterly deny. But alas, if ye haue euer felt the things before spoken of, how ingratefull impietie, and how impious ingratitude is this against God? For what is this, but for the excuse of your wauering mind to lie of the holy ghost? And how much lesse sinne is this lying of the holy Ghost,

The Epistle to the inhabitants, &c.

then that of Ananias and Sapphira of lying to the holie ghost. *Acts. 5. 3.* I may amplifie this point, by that which is written in the law, against him that sinned against the Lord, in denying vnto his neighbour that which was taken him to keepe, or that which was put to him of trust: *Leuit. 6. 2.* For if it be so great a sinne against the Lord for a man to deny vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, to be restored againe to the owner, without any benefit to the keeper; oh then, how heinous a sinne is it against the Lord, to deny the free gift of God himselfe, bestowed vpon wretched man, neuer to be restored, but to continue to euermore?

Concerning such as are already separated from amongst you, and do so continue, if they haue made separation onely in zeale which is not according to knowledge, without pride, disdain, and contempt against all other, such I wissh, well and seriously to consider the words and counsell of the angell which found out Hagar being fled from her mistress Sara, for her hard dealing with her. For as the Angell first asked her whence she came, and whither she would goe: and secondly vpon her answer, that she fled from her dame Sara, commanded her to returne to her dame, and to humble her selfe vnder her hands: *Genes. 16. 7.* so, and much more, let the separatists among you consider the more whence they came, and whither they are going: as also to make the more hast of returning and humbling themselues to them whom without sufficient cause they haue forsaken, because their regeneration (if they be regenerated) receiued amongst them, and wrought by some of them whom they haue forsaken, is a farre greater benefit, then all that euer Hagar had had at the hands of her mistress Sara. Touching both the that are separated, and also that are not, I do iointly intreat them

The Epistle to the inhabitants, &c.

them with iudgement to consider, first the speedy growth of them that decline that way like to the gourd of Iona: Iona. 4. 6. not like to the graine of mustardseede, whereunto the kingdome of heauen is compared: Mat. 13. 31. which at the first being the least of all seedes, afterward groweth (not of the sudden, but) by degrees to be a great tree. For may not this make them to suspect their course to be rather according to nature, then according to grace? Is it not more easie to goe downe the hill, then up the hill?

The rather may this sudden growth be suspected, because it is more without meanes in one day, or at least by small and simple meanes, onely by priuate talking, &c. then before they did grow in grace and in the knowledge of our Lord Iesus Christ, in many moneths. Great indeede was the suddaine successe of the sermon of Peter: Acts. 2. 41. and of the preaching of Paul to the keeper of the prison. Acts. 16. 33.

But, alas, the extraordinary and strange meanes before mentioned in either place, doe shew not onely the said suddaine and great successe to haue bene extraordinary, but also that the like extraordinary successe requireth more extraordinary means, then in these daies we haue warrant to expect.

Secondly, let both sorts before mentioned further consider, the scoffing, gibling, and contemptuous spirit (I speake this with grieve) of most of them that are separated, against all other, especially not inclining towards them: most of all against them that haue done them most good, if euer they haue at all tasted (in truth) how good the Lord is, 1. Pet. 2. 2. Is the spirit of God the spirit of scoffing, gibling, and contempt? No: but of sobrietie, of grauitie, of meekenesse, and of reuerence, teaching them in whom it is, not to be high minded, but to make themselves (though of high place) equall to them of the lower sort: Rom. 12. 16. and in meekenes of minde, to esteem other better then themselves. Philip. 2. 3.

The Epistle to the inhabitants, &c.

Lastly, let both sorts before spoken unto, further yet obserue, the ignorance of many that are most prone to separation in the things of greatest moment, and of most necessity; and also what little conscience they make of sanctifying the Lords day, not only not spending the time of their absence from our assemblies in private exercises of religion at home, but also in walking up and downe idly in the fields & woods, &c: and finally, how they neglect their callings, and mispend their time in running up and down to talke one with another of separation, and so wast that little stocke which before through the good blessing of God they had gotten, whiles they did diligently follow their calling. In the largenes of my loue towards you I could write much more largely of these points: But beeing loth to trouble other readers, and too long to deteine them from the treatise following, I do forbear.

The Father of our Lord Iesus Christ, of whom is named the whole familie in heauen and in earth, graunt to all you to whom now I do write, that ye may be strengthened by his spirit, in the inner man: *Ephe. 3. 14. &c.* and that none of you may euer fall away utterly from the grace of God.

The same God also so print all good things in all your harts, both which are in this whole booke printed in paper, and also which ye do daily read in other good bookes, & which ye heare (or may heare) in the publike preaching of the word, that neither the loue of the world, nor any other power of hell may euer be able to race them out: that so God may haue the glory of them, and your selues may inioy the fruit; euen righteousness, peace, joy and comfort in this life: and euerlasting glory in the life to come. From Much Torham, Aprill 20. 1610.

Your most vnfaigned, and faithfull in the Lord,

Thomas Stoughton.



THE CONTENTS OF THE SEVERALL CHAP- TERS OF THIS TREA-

tise of the Dignity of Gods children :

with a note of the Pages
where they beginne.

CHAPTER. I.



Of the speciall reason of writing this treatise : of the text of Scripture generally, whereupon the same is grounded: of the coherence of the said Scripture with the words going before: as also of the reason of them in respect of the words following. Of the logicall analysis, or resolution of the said Scripture: and of the first particular word therein, in pag. 1. &c.

CHAPTER. II.

Conteining observations of the foure next particular words in this text the ground of the whole treatise, viz. of the word, what, of the word, loue : of the word, Father : and of the word hath giuen. pag. 13. &c.

CHAPTER. III.

Of the foure next particular words in this text: viz. of the word, to vs: of the word, that we shold be called: of the word, the children, and lastly of the word, of God. p. 23.

CHAP-

THE CONTENTS.

CHAPTER IIII.

Of the Dignitie of Gods children, from the excellencie of God himselfe: who is their fasher: the rather because it is further prooued by the difficulty and greatnesse of the worke of regeneration, that the said worke is altogether and only the worke of God. pag. 31.

CHAPTER V.

Of the first mouing cause of our regeneration: viz. which first moued God to regenerate vs. pag. 42.

CHAPTER VI.

Of Christ Iesus being one of the principall causes of, and agent in our adoption: of the great price he hath given for it: of the worke also of the holy Ghost therein: and of the true nobility of all Gods children, by the ioint working of all the three persons in their adoption. pag. 50.

CHAPTER VII.

Of the excellent instruments that God useth in the worke of our regeneration, viz. the ministers of the word, and the word it selfe. pag. 59.

CHAPTER VIII.

Of faith a chiefe internall cause of regeneration, or the first degree and step thereunto: and of Christ againe as hee is the chiefe matter of regeneration, as before we heard him to be one of the principall efficient causes likewise thereof. pag. 66.

CHAPTER IX.

More largely shewing other things concerning the matter of regeneration, especially the renewing of this life of God in vs all that are new borne, which before were viterly void of the said life. pag. 72.

CHAPTER X.

Of some other things further concerning the matter of the regeneration of the children of God: and of their very being

THE CONTENTS.

ing the children of God: viz. of their knowledge of God, and of their true wisdom, declared by the opposition thereunto, of the ignorance, foolishnesse, and madnesse of all meere naturall, wicked and vnregenerate men. pag. 84.

CHAPTER XI.

Of some other branches of the former life of God in all new borne: viz. of holinesse, and righteousness, both generally and also in some particulars. pag. 101.

CHAPTER XII.

Of the true loue of God and of men, only found in the children of God: and so of the further dignity of the children of God in respect thereof. pag. 114.

CHAPTER XIII.

Of a further degree of the freedome of Gods children. pag. 125.

CHAPTER XIII.

Of true hope, proper only to the children of God, and therefore much making for their further dignity: and of some other speciall points belonging to all before said of their life, wisdom, &c. pag. 130.

CHAPTER XV.

Of the finall cause of the regeneration and new birth of the children of God. pag. 139.

CHAPTER XVI.

More largely laying foorth the communion of the children of God with Christ Iesus, and of some speciall benefites they haue thereby. pag. 145.

CHAPTER XVII.

Of other benefites of the children of God, by their foresaid communion with Christ, and with the whole Deitie, and first of the forgiveness of sinnes. pag. 159.

CHAPTER XVIII.

Of the dying more and more of the children of God vnto
(c) *sinne,*

THE CONTENTS.

sinne, and of their preservation from many great finnes, which the wicked doe daily commit; and of their living more and more unto righteousness. pag. 171.

CHAPTER XIX.

Of the dignity of Gods children by the word; as it is a rule of faith and life, and a speciall part of our Christian armour. pag. 192.

CHAPTER XX.

Of the word, as it is given for consolation and comfort of the children of God in their afflictions: and also of the sacraments. pag. 214.

CHAPTER XXI.

Of the prerogative of Gods children by their libertie and free access to the throne of Gods grace, to aske any thing, euery one for himselfe, and also for other: with much assurance of obtaining that which they aske. pag. 227.

CHAPTER XXII.

Of the communicating of many titles of Christ to the children of God. pag. 237.

CHAPTER XXIII.

Of the benefits of the children of God for this life: viz. of their immunity from euill: and of good things of this life belonging unto them. pag. 254.

CHAPTER XXIIII.

Shewing why the children of God doe sometime meete with the afflictions of this life, threatned against and most properly belonging to the wicked; and how beneficiall such afflictions are unto them: and that all things worke to their good. pag. 270.

CHAPTER XXV.

Of the benefits of the children of God in the life to come: and first of their freedome from condemnation. pag. 284.

CHAPTER XXVI.

THE CONTENTS.

Of the inheritance of the children of God in the life to come.
pag. 297.

CHAPTER XXVII.

Of the peace of conscience in the children of God. pag. 317.

CHAPTER XXVIII.

Of the benefits that other doe enjoy by the children of God: not only which other men, both the living and dead do enjoy, but also which other creatures, yea also the Angels in heauen doe enjoy by them. pag. 336.

CHAPTER XXIX.

Of diuers similitudes and other comparisons, setting forth the dignity of Gods children: wherein also is handled whether they haue preheminance about the blessed Angels.
pag. 355.

CHAPTER XXX.

Of the promises of God to them that shall shew kindnesse to any of the children of God: and of the threatnings to the contrary. pag. 372.

CHAPTER XXXI.

Of the uses of the former doctrine concerning Gods children. pag. 383.

CHAPTER XXXII.

Of the objection that might be made against all generally before written of the dignity of Gods children, and of the first part of the Apostles answer thereunto. pag. 405.

CHAPTER XXXIII.

Of the second answer to the former objection: or of the second reason why the world knoweth not the children of God. In this Chapter are shewed many good reasons why it appeareth not what the children of God hereafter shall be.
pag. 417.

CHAPTER XXXIIII.

Of that which the children of God shall be: viz. of their future
(c 2) ture

THE CONTENTS.

ture similitude and likenesse vnto Christ, and of the certainty thereof. pag. 434.

CHAPTER XXXV.

Of the time when the children of God shall be so like vnto Christ, as before wee heard: and of the reason of the said likenesse by an effect thereof. In this Chapter this question is largely handled, whether the bodies of Enoch and Elias be already in heauen and made like vnto Christ. pag. 452.

CHAPTER XXXVI.

Of euery mans purging himselfe in whom there is the former hope of being like vnto Christ. pag. 467.





THE DIGNITY

of Gods children:

AND

THE BASENESSE

of all other.

CHAPTER I.

Of the speciall reason of writing this Treatise. Of the Text of Scripture generally whereupon the same is grounded. Of the coherence of the said Scripture with the words going before.

As also of the reason of them in respect of the words following. Of the Logicall analysis, or resolution of the said Scripture. And of the first particular word therein.



Mongst many other sinnes of these last daies, in respect whereof the Apostle hath foretold by the spirit, that the times would be the more perillous, this is one, & not the least, that as men should be lovers of themselves, so they should not bee lovers of them that are good. 2. Tim. 3. 3.

Now as by wofull experience we see other sinnes mentioned by the Apostle in the

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former

former place (according to his said Prophecie) to abound, to all men whose eies are not smitten with too great blindness, may behold the extreme hatred of the sons of men against the children of God, and the manifold indignities that these do daily beare at their hands that know not how worthy their state and condition is. For this cause I have taken in hand this present treatise of the dignitie of Gods children; both for their better comfort against all such indignities as daily the wicked doe offer vnto them: as likewise for their better instruction how to carrie themselves towards such their aduersaries: and also that these their aduersaries may the better consider what they doe in offering such indignities to them whom they ought to honor: that so seeing their fault in that behalfe, they may (if they belong to God) repent thereof.

I am not ignorant that some things by diuers learned, godly, and reuerend men, haue beene written pertaining to this theame. *Peter de La Place*, a noble man (as it seemeth) of *France*, at least a worthy Christian, and described by the name of *one of the Kings Counsell, and chiefe President of his Court of Aids in Paris*, hath written a godly Treatise in *French*, *Of the excellencie of a Christian*: which is also translated into English, and printed 1576.

In that worthy worke also of *M. Rogers*, published about some five yeeres sithence, there is one treatise (*viz.* the sixth) wholly of the priuileges of a Christian: which argument differeth not much from this present theame, *Of the dignitie of Gods children*.

Otho Casmannus likewise a very learned and godlie man, hath written more lately two bookes in Latine, one intituled, *Hominis spiritualis anatomia & meditatio, &c.* The anatomy and meditation of a spirituall man, printed Anno 1605. the other intituled, *Christianus nomine & re, &c.* A Christian in name and in deed, &c. published Anno 1606. In both which are many sweet points, not impertinent to my present argument.

Notwithstanding, because the first of these (*Peter de La Place*)

Place) hath written very briefly, and so long sithence, that his booke is worne (almost) out of date, (so easily doth this age neglect and forget things how good soeuer, of neuer so little antiquitie) and because also that booke is hardlie now to be had. Againe, because *M. Rogers* his treatise of the priuileges of a Christian, being a part of his great booke, neuer separated from his other six treatises therein contained, is not therefore euery mans money : besides, because it goeth vnder another title, and doth handle but some part of the matter of this treatise : and lastly, because the two workes of *Casmanus* are only in Latine, and therefore not fit for common Englishmen, ignorant of the Latine tongue : and because they are written in such a method, as euery one vnderstanding the Latine tongue, cannot well conceiue the same; therefore, notwithstanding all those said workes, I haue thought it worthy the labour to write more largely of the dignity of Gods children, then either *Peter de La Place*, or *M. Rogers* (and that in our mother tongue) or then *Otho Casmanus* hath written; and in such a volume, as that although it be of greater quantity and price then the first other treatise before mentioned, yet it is lesse then either the booke of *M. Rogers*, or the two last bookes of *Casmanus*, and therefore the more easily to be purchased by any of very meane abilitie. Such also as haue read the other bookes before named, shall not only finde the chiefe points in this that are handled in all those, but also many other, not touched in any of them : in respect whereof, they shall not thinke their labour lost in reading of this.

Now forasmuch as the Scripture ought to be the only ground of all Theologicall Theames : therefore for the foundation whereupon to build all my worke following, I haue the rather chosen *1 Iohn 3. 1. 2. 3.* because sometimes I haue preached of this Text, though nothing so largely as heere I doe write thereof. The words of the Apostle are these :

The text of all the treatise.

1. IOHN 3. 1. 2. 3.

Behold what love the Father hath given unto vs, that we should be called the Sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

Deerely beloved, now are we the sonnes of God: but it is not manifest what we shall be: and we know that when he shall be made manifest, we shall be like to him; for we shall see him as he is. And every one that hath this hope in him purgeth himselfe, as he is pure.



IN these three verses, two things are contained. The first is the dignitie of Gods children. The second is the dutie of them. Touching the former, let vs obserue: first, the coherence of the Apostles words, concerning the dignity of Gods children, with that which before he had said in the end of the former Chapter: as also the reason of the said words in respect of the matter following in the rest of this Epistle: Secondly, let vs consider the present words of the Apostle, touching the foresaid dignity, &c.

Touching the coherence of these words with the former, it is this:

In the 28. verse of the former Chapter, the Apostle had exhorted these Christians to whom he writeth, vnto constancy, saying, *And now little children abide in him*, meaning Christ. This exhortation he had confirmed by an argument taken from the end in the very same verse, *viz. That when hee shall appeare they might be bold.* This end he illustrateth by the contrary in the next words, adding, *and not be ashamed before him at his coming.* In the 29. verse he had also confirmed the same end, by an argument taken from an adiunct

adiunct or attribute of them that *abide in Christ*. Which also he laith forth not barely or nakedly, but (as it were) cloathed with an argument from their owne knowledge, or testimonie, in these words : *If ye know that he is righteous, know yee that he that doth righteously is borne of him*. In which argument let vs obserue, that hee doth not say (as before) *he that abideth in him*, but that changing the words he saith, *he that doth righteously, is borne of him*. Wherefore is this change of words ? To teach, that when he had before exhorted them *to abide in him*, his meaning was not, that they should be constant only touching their found iudgement, not embracing any errours contrary to the wholesome doctrine of Christ before heard and learned by them; but also that they should be constant in all holy and righteous liuing, agreeable to such constancie in sound iudgement.

Note.

So *Paul* ioieth constancie in iudgement, and in godlinesse of life, together, *1. Cor. 15. 58. Therefore my beloued brethren, be stedfast and unremoueable*, (see heere the constancie of iudgement or minde) *abounding alwaies in the workes of the Lord*. See heere also, constancie in practise and truc godlinesse.

Secondly, let vs obserue, in the former argument and in that *29. ver.* that the Apostle doth not say *every one that doth righteous things is borne of God*; but *saye every one that doth righteously*. For the wicked and reprobate (as *Saul, Iudas, and Herod, &c.*) doe many righteous things, but the children of God and the elect doe onely righteously.

Thirdly, let vs obserue in the said verse, that the Apostle saith not, *every one that doth righteously is the child of God*; but *every one that doth righteously is borne of God*. Hereby he teacheth that he speaketh not of them that are the children of God by creation of their substances, but of them that are the children of God by regeneration, and by that new birth, whereof our Sauour speaketh to *Nicodemus*, *Iohn 3. 3. Except a man be borne againe, he cannot see the kingdome of God* : and againe, *Except a man bee borne of*

water & of the spirit, hee cannot enter into the kingdome of God: verſ. 5. By creation of ſubſtance the wicked and reprobate, yea, the diuels themſelves are the children of God, but the elect onely are the children of God by regeneration.

Fourthly, in that he ſimply ſaith not, *Every one that doth righteouſly is borne of God*, but fortiſieth the ſame by their owne teſtimony and knowledge: hee thereby teacheth, that the worke of regeneration is not a matter of doubtfull coniecture, but of certaine knowledge.

Yea, fifthly, in that hee ſtrengthneth all this by an argument called by the Logicians, *a coningatis*, or from the like attribute in God, to that whereof he ſpeaketh touching them that are borne of God, ſaying, *If yee know that he is righteous, know ye that he that doth righteouſly, is borne of God*. Thereby he further teacheth the foreſaid certainty of their regeneration, *viz.* that as certainly as they know God himſelfe to be righteous, ſo certainly they might aſſure themſelves that *Every one* (without exception of any) *that doth righteouſly is borne of God*.

He teacheth moreouer, that there is no other way, whereby to declare our ſelves the children of God, then by doing righteouſly as he himſelfe is righteous. No naturall child of man doth more declare himſelfe to be the child of him whoſe child indeed he is, by any ſimilitude of perſon or of behauiour, then they that doe righteouſly, doe ſhew themſelves to be children of God. One man may be like another in perſon, and in behauiour, that is of no kindred to him to whom he is like. But it is impoſſible that any ſhould doe righteouſly, but he that is the childe of the righteous God: or that any ſhould be the child of the righteous God, but hee that doth righteouſly. *If God were your Father* (ſaith our Sauour to the Iewes) *then would ye loue me*, Iohn 8. 48. And *If yee loue me, then* (ſaith he againe) *keepe my Commandements*, Iohn 14. 15. What is the keeping of his Commandements but to doe righteouſly?

Note.

From theſe things hitherto noted of the certaine knowledge of regeneration, and of being borne of God, followeth

eth also another point, viz. of the certaintie of the appearing of such as are so borne of God, with boldnesse without all feare of any shame before him at his appearing : Doe not all these things make much for that dignitie of the children of God, for the writing whereof, wee haue intended this present treatise? But of these things more afterward.

In the meane time by all hitherto said, wee see how the Apostle in the former Chapter hath come to the mention of our being the children of God, and that this is the very last point handled in the former chapter. Now because it is a point of great moment, and yet for the most part too lightly regarded, yea scarcely so much as once looked vpon, therefore in the beginning of this chapter hee insisterh vpon it, and commendeth it to their further consideration, as a matter very excellent and admirable, and in no case to be too slenderly passed ouer, but worthy all diligent obseruation and marking. Therefore the Apostle saith, *Behold what loue the Father hath giuen vnto vs, that we should be called his children.* This is the plaine coherence of these words with the end of the former Chapter.

Touching the reason of them in respect of the chiefe matter following in the rest of this Epistle, especially in this Chapter and in the next, that is likewise plaine and euident. For the Apostle being afterward to exhort these Christians to mutuall brotherly loue, that is, to the loue of the children of God, what better foundation could hee lay for the said exhortation, then a graue admonition, seriously to consider the dignity of Gods children, and the vnspeakable, yea the admirable loue of God towards them in aduancing them to the said dignitie? For so the Apostle in this preface, and graue exhortation to the consideration of Gods loue, in making men his children, laieth two maine arguments for the better prouoking of men to the loue of Gods children : one from the example of Gods loue towards them in making them his children: this being farre more then all other can doe for them : the o-
ther

ther from the excellencie of them that are so made his children. For ought not all to loue them whom God loueth? especially whom he so loueth, as to make them his children? The more excellent also that any bee, are they not the more worthy of the loue of all other?

Thus much for the coherence of these words with the former; as also for the reason of them in respect of the matter following.

Now to come to the present words of the Apostle: they are (as partly we haue seene) a graue exhortation to the serious consideration of the loue of God in making men his children by the worke of regeneration, touched in the last verse of the former chapter. For how excellent soeuer this loue of God be, yet the Apostle seeing the same to bee made a matter of nothing in the world, neither the children of God to be esteemed according to their excellency, but rather to be despised and contemned, doth therefore commend that which before he had touched, to their further consideration, preuenting also an obiection touching their contempt in the world, and shewing the reason thereof to be, partly because the world knoweth not God himselfe, and partly because the future state and condition of Gods children is not so apparent to the world as it is to themselves. From hence he taketh occasion to set forth their future excellencie and happinesse, (whatsoeuer their present basenesse and miserie seeme to bee) and last of all sheweth what vse they are to make in the meane time of their hope of the said future excellencie and happinesse.

This briefly is the summe of all these three first verses of this Chapter: viz. that in them is contained (as first I said) both the excellencie of the children of God, and also their duty according to their said excellencie.

To speake more particularly of these words, concerning the former of these two points, let vs obserue these two things: viz.

1. The exhortation it selfe to the serious consideration of the excellencie of Gods children.

2. The

2. The preuenting of an obiection that might haue beene made against the same.

The exhortation is in these words: *Behold what loue the Father hath giuen vnto vs, that wee should be call'd the sonnes of God.*

The preuenting of the obiection is in the words following, both in that verse, and also in the second. Then in the third verse followeth the dutie of the children of God, by occasion of the second part of his answer to the former obiection.

To returne to the exhortation, let vs first of all note, and *Note.* but note this one thing: namely, that as in other places of Scripture the holy Ghost commendeth the loue of God toward vs, in making his owne Sonne to bee the sonne of man for vs; so heere hee commendeth his loue towards vs, in making vs, that are but men, to be the sonnes of God. As in other places we are taught, that the sonne of God was made also the sonne of man; so heere we are taught, that the sonnes of men are also made the sonnes of God: and this he doth, the better (as was before noted) to prouoke them afterward to the loue of them, whom God so loueth, as to make them his children: for it cannot be, but that the more men doe consider of the loue of God towards themselves and other in making them his children, the more they should be prouoked to loue them whom God hath loued, and made his children as well as themselves.

To returne againe to the present exhortation, let vs first briefly consider the words thereof particularly, and then more largely lay foorth the thing it selfe (that is, the dignitie of Gods children) heere specially commended to our beholding. The words vsed by the Apostle are euery one very emphaticall and significant, and such as doe import the dignitie of Gods children to be very great.

Behold] The first word, *Behold*, is a note of attention, or of exhortation to the most diligent marking and obseruing of that which followeth. It is often vsed in the Scripture, and prefixed before matters of great moment and importance, that by the hearers or readers they may the better bee noted and obserued. *Psal. 77. 5. Come and behold the workes of God, &c. Psal. 133. 1. Behold how good and how comely a thing it is, brethren, to*

dwellemen together. Psal. 134. 1. Behold, praise ye the Lord all ye servants of the Lord, &c. Job. 1. 29. Behold the Lambe of God, &c. Luc. 19. 8. And Zachew stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, &c. Rom. 11. 22. Behold therefore the bountifulnesse and seuerity of God, &c.

In all these, and diuers other the like places, the word *Behold* is vsed to prouoke men diligently to note and marke, and not to looke as it were asquint, or glauncingly to cast one eie aside at a thing, but with both eies to take a view of that which is commended vnto vs: yea, not only to marke with the eies of our body, but also to note with the eies of our minde. For it is all one with the word *Consider*: 1. *Sam. 12. 24. Consider how great things the Lord hath done for you, &c. Oh consider this ye that forget God, &c. Psal. 50. 22.*

Therefore in some places the holy Ghost is not content with the word *Behold* alone, but he ioineeth another therewith of like signification, euen the word *see*, to excite and awaken men to the more serious consideration of the matter spoken of: as *Lament. 1. 12. to mooue all men the more diligently to marke the wofull state of Ierusalem*, the Prophet speaking in the person of *Ierusalem*, saith, *Behold and see, if there bee any sorrow like vnto my sorrow.*

It is also a vsuall thing with vs, when we thinke men do not well consider any ware, or other benefit offred vnto them, to say thus, I pray see it, I pray you behold it, &c. This then is it that the Apostle signifieth and requireth by this word, in the first place, that men should diligently note, marke, obserue, and consider, the loue of God towards other men, & towards themselves, in making them his children; and that, as a matter of great worth and excellencie.

Yea, the Apostle insinuateth by this word, that although the dignitie and honourable state of Gods children be very great, yet men are too secure and negligent in beholding the same, except they bee roused vp and awakened, and (in a manner) cried vnto (as men in a dead sleepe, yea, as Christ cried with a loud voice to *Lazarus* in the graue) to behold it.

If it were not so, the Apostle would haue rested & contented himselfe in that mention which he had made of our being the children

children of God, in the end of the former chapter. But because hee saw that men for the most part were heerein asleepe, therefore concerning this matter, hee speaketh vnto them as another Apostle speaketh in another matter, *Awake thou that sleepest, and stand vp from the dead, Ephes 5.14.* and saith heere, *Behold what loue the Father hath giuen vnto vs, that wee should be called his children.*

Touching earthly dignities and prerogatiues, we are wakefull enough. Our eies are alwaies both broad open, and euery poring into them, so that wee need not be bidden to behold: for wee see and behold too much. Or if at any time wee fall asleepe touching this matter, yet wee are halfe awake, and the least whispering that is of any worldly preferment, will make vs start vp, and stand vpon both our legges, and looke round about vs, and ouer euery mans head, (though taller then our selues by the head) not only to looke vpon it, but also to looke after it, and (if possibly we can by hooke or crooke) to get it, euen from them that are ten times more worthy of it then our selues.

Yea, so much doe wee looke vpon and after such matters, that either we haue neuer an eie to behold this dignity of Gods children, or any such spirituall matter; or else we see but weaklie and dimlie, as men halfe asleepe and halfe awake: yea, as men halfe blind and halfe seeing; and as the blinde man, whose eies our Sauour had begunne to open, and who said, *I see men walking like trees, Mare. 8. 24.* In this respect therefore the Apostle doth the rather heere say, *Behold what loue,* &c. And because this heere spoken of, is of another nature then the things of this world, and of this life, and because of our selues naturally, we are all blinde, *sitting in darknesse and in the shadow of death, Luc. 1. 79. Act. 26. 18.* and because such of vs as haue the eies of our *understanding lightened*, haue them not so lightened, but that we *see only in part*, and as it were with spectacles thorow a glasse, *1. Cor. 13. 12.* so that still we had need to pray our selues, and to bee praied for by other, *that the eies of our understanding may bee further lightened, Ephes. 1. 18.* and this weaknesse of light in our inward man, is partly by the reliques of sinne in vs, and partly by the obiects of this world heere

spoken of; therefore wee haue the more need to be called vpon by other, and also to prouoke our selues, *to behold what loue the Father hath giuen vnto vs, to be called his children.*

Note.

We haue hawkes eies, and eagles eies to behold the glory of the world, and the worldly dignities of the sonnes of men, and that euen in the twilight, yea in the darke night: we need not be carried vp to the top of an high mountaine, as our Sauour was by the diuell, *Matth. 4. 8.* Where note, that if the Diuell had power ouer the outward man of Christ himselfe, so without linne to carrie him from place to place, we may not think much if he haue power to vex our bodies. Such things (I say) we can see easily enough in the lowest valley: we need not be called vpon by other to behold them: wee doe too much behold them of our selues.

But as touching this obiekt of sight heere spoken of, as *Hagar saw not the Well of water that was hard by her, till God opened her eies, Genes. 21. 19.* and as the two Disciples that were going from *Ierusalem to Emmaus*, walked and talked with our Sauour, *Luc. 24. 16.* and *Mary* did the like, *Iohn 20. 24.* and yet discerned him not, because *their eies were holden*: so trulie is it, not only with naturall and vnregenerated men, but euen sometimes with them that are the children of God. Though they be so, yet for many causes (heereafter to bee spoken of) they doe not alwaies discern themselves to bee so: and therefore they haue need to bee spoken vnto; as heere the Apostle speaketh, *Behold what great loue, &c.* Yea the more necessarie is it, that all men generally, and euen the children of God, be so spoken vnto in this behalfe, because the word is the means whereby our eies should bee opened at the first to behold this, and more and more afterward to behold it more cleerely. For *the Commandement of the Lord is pure, and giveth light to the eies, Psal. 119. 8.* as in other things, so also in this. Therefore our Sauour, in opening the eies of the bodily blinded men, did not onely touch them and handle them, but also spake vnto them, thereby teaching, that as himselfe *is the Sonne of righteonsnesse, and the light of the world*, so his word is the means whereby the eies of our minde are to be opened. Otherwise he could haue opened the bodily eies of men, without any
speech

Note.

speech at all vnto them. Therefore also the Apostle testifieth this to haue bene the end of his ministerie with the Gentiles, euen to *open their eyes, that they might turne from darknesse to light, Act. 26. 18.*

But this being a part of regeneration it selfe, it shall bee further manifest afterward by prooffe of the whole worke of our regeneration, to be by the word.

As it is necessary, that at all times wee should be thus called vpon to consider of Gods loue in making vs his children, so especially the same is most necessarie in the time of trouble and aduersitie. For when haue wee more need of the comfort thereof, then at such times? For what greater comfort can there be, then in considering the loue of God in this behalfe? But because this is one speciall drift of this whole Treatise, therefore I shall not need in this place particularly to enlarge it. Thus much for obseruation of the first particular word in this Scripture.

CHAP. II.

Containing obseruations of the foure next particular words in this Text, the ground of the whole treatise : viz. Of the word What. Of the word Loue. Of the word Father. And of the word hath giuen.



He second word to be considered, is, *What*, or *what manner*. Hee doth not say, *Behold the loue*, but, *Behold what loue*, or, *what manner of loue*, or, *how great loue*. This is a word commonly vsed in matters of admiration. When our Sauour by his word had pacified the windes and the seas, it is said that the men that saw the said miracle, *marvelled, saying, What man is this, or what manner of man is this, that both the windes and the sea obey him? Mat. 8. 27.* In which place is the same word that is here vsed by the Apostle.

So when the Angell was sent to the Virgin *Mary*, to tell her that she should conceiue the Sonne of God in her wombe, and when he had saluted her in this sort, *Haile Mary*, or, *Reioice*

Mary freely beloved, &c. it is said, that *she was troubled* (or *maruelled*) *at this speech, and thought what manner of saluation that should be, Luc. 1. 29.* where also is the same word that is in this place.

This word therefore is an amplification of the loue of God in making vs his children, heere spoken of, by an adiunct or attribute that signifieth the same to be very great; yea, exceeding great; yea, so great, that it is rather to be admired and wondered at, then any waies fully to be exprest.

It signifieth as much as the word *how* in other places, as *O Lord of Hosts, how amiable are thy Tabernacles! Psal. 84. 1.* that is, so amiable, that they are also admirable. *O how loue I thy Law! Psal. 119. 97.* that is, I loue thy Law with a loue that cannot bee exprest. I am euen sicke of loue towards thy Law, as the Church speaketh of her loue towards Christ, *Cant. 2. 5. How beautifull are the feet of them that bring glad tidings of peace! Rom. 10. 15.* As if he should haue said, so beautifull, that no tongue of man can expresse the beautie of them, no heart can well comprehend it. And indeed we shall see by the handling of this dignitie of the children of God, that it is such, that as it is said of making *Christ the stone which was reiected of the builders, to bee the head stone of the corner, This was the Lords worke, and it is marueklous in our eyes, Psal. 118. 23.* so it may be likewise said of the worke of our adoption, and of the loue of God in making vs his children, *This is the Lords worke, and it is marueklous in our eyes.*

This circumstance noted by this word, is to bee ioined with the former word, *Behold*, the more to prouoke vs to long after the knowledge of the excellencie of the children of God: especially after that knowledge that is by experience, sense, taste, and feeling (as it were) of the excellencie thereof. For no man so well knoweth this excellencie, or can so well speake or write thereof, as he that is partaker of it, and findeth the sweetnesse of it in himselfe. For this is that *white stone* promised to them that *ouercome, wherein is a new name written, which no man knoweth, sauing he that receineth it, Reu. 2. 17.*

The rather is this to bee ioined with the former word, to make vs more desirous of getting this title, and the more careful

full to keepe it being gotten, yea to carry our selues according vnto it. All men doe gaze vpon the honourable titles of the world, and are in great admiration of them : but no man almost doth once looke after this : yea euery man (almost) in respect of the contempt wherein this name is with the world, (afterward to be spoken of in handling this obiection) is afraid to be called or known by this name. As *many of the chiefe Rulers that beleueed in Christ, for feare notwithstanding of the Pharisees, durst not professe him*, *Iob. 12. 42.* so many hearing so much as often times they do, of the dignity of Gods children, haue some desire, and could be content to bee the children of God ; but fearing the world, and the great men in the world, (especially such as to whom they doe specially belong) are loth to be seene to haue any minde or affection that way. But of these more afterward. Thus much of the second word in this text, preparing vs to thinke the more highly of the dignity of the children of God heere spoken of.

The third word is *Loue*. *Behold what loue*: This word setteth forth the fountaine or principall cause of making vs the children of God, to be *the loue of God*. So it is said to bee the cause why God sent or gaue his onely sonne for vs, *Iob. 3. 16.* and *1. Iob. 4. 9.* wherof we shall heare more afterward. If the loue of God be the fountaine of sending his sonne, then also it is of our making or adopting to bee the children of God. For whence is it that we are made the children of God? Is it not by Iesus Christ? It cannot bee denied : and it shall afterward bee more plentifully prooued. Heerein the Lord differeth from men : for men cannot properly bee said to beget children of *Note.* loue. There may be, and is in men, a desire of children : but there cannot properly be a loue of children, till children bee begotten and borne. For how can men loue them that haue no being at all in nature? But God is said to loue vs, and in loue of vs, to make vs his children, or to beget vs againe to himselfe, and so his loue towards vs is before we are borne againe, or begotten againe vnto him. As this loue of God was before the action of our regeneration, so it continueth euer after. Gods loue is vnchangeable. As *Christ is the same yesterday, to day, and for euer*, *Heb. 13. 8.* so is God in his loue towards them whom

whom he loueth : yea, there is not only no change in him, but also *with him there is no variablenesse nor shadow of turning: James 1. 17.* But being to speake of this loue againe afterward, this in this place shall be sufficient thereof.

The fourth word heere to be obserued, is, *the Father.* As the former word setteth foorth the originall cause of our being the children of God, so this setteth foorth the authour thereof, and the subiect of that loue before spoken of : and that to be, not onely God, barely considered in his diuine essence, but as he is inuested with the title of a *Father.*

To speake more plainly : The loue before spoken of, whereby wee are made the children of God, doth not come from God as he is God only, but as he is a Father : and that first of all, as he is the Father of our Lord Iesus Christ. And therefore when the Apostle *Peter* speaketh of this matter, euen of our regeneration, he saith not only, *Blessed be God,* but hee saith further, *euen the Father of our Lord Iesus Christ, which of his abundant (or rich) mercy hath begotten vs againe, 1. Pet. 1. 3.* God was alwaies the Father of our Lord Iesus Christ in the distinction of persons in the diuine essence : and so Iesus Christ, as the second person in the Deitie, was alwaies the sonne of the Father, euen before all times : so that there neuer was any time when the one of these two persons was not the Father, and the other the Sonne.

Secondly, this loue heere spoken of, commeth from God, not only as he is the Father of our Lord Iesus Christ, but also as by Iesus Christ he is our Father. To speake this also a little more plainly, the Apostle heere speaking of himselfe and of them to whom he did write, not only as the people of God, nor as the workes of God, but as the children of God, it was therefore the more fit that hee should describe God by such a title as was most answerable to that respect, wherein he speaketh of himselfe the writer, and of them to whom he did write. These being, as they were, the children of God, it was more answerable to the word children, that he should say, *Behold what loue the Father hath giuen vnto vs,* then, *Behold what loue God hath giuen vnto vs.* For the word *God* doth more fitly answer to the word creatures, or people, and the word *Father* is a plain
correlatiue

correlatiue to the word children. Now although euer ſithence the creation, and ſithence the firſt time that there were any elect and beleeuing men, God was alwaies their Father, yet as God was not ſo known to bee the father of our Lord Ieſus Chriſt, in the old Teſtament, and before the incarnation and manifeſtation of Chriſt in the fleſh, as ſithence : ſo God alſo *Note.* did not ſo plainly open and manifeſt himſelfe to be the father of the elect, as he hath done ſithence the time of the Goſpell. And therefore wee finde this title, *Father*, oftener attributed vnto God in reſpect of Chriſt, and of the elect, in the new Teſtament, then in the old. In the old Teſtament he is moſt called and made known by the name of *The God of Abraham*, *the God of Iſaak*, and *the God of Iacob* : but in the new Teſtament he maketh himſelfe known by the name of *The Father of our Lord Ieſus Chriſt*, and of them that by faith are made members of Chriſt, and *ſleſh of his fleſh*, euen one bodie with him. As *the grace of God, which bringeth ſaluation vnto all men*, is ſaid eſpecially to haue (as it were) broken forth thorow all the clouds of ceremonies and other things, whereby before it was obſcured, and ſo to haue ſhined more cleerlie and brightly now then euer before it did, *Tit. 2. 11.* ſo God doth make himſelfe known by this bleſſed, ſweet, and gracious name of *Father*, more now in the time of the Goſpell then euer he did before.

This is the reaſon why the Apoſtle heere rather ſaith, *Behold what loue the Father hath giuen vnto vs*, &c. then, *Behold what loue God hath giuen vnto vs*. And although the name *God* bee in the very next words vſed, (*that wee ſhould bee called the children of God*) yet this is only to teach vs, that we are to conſider and apprehend God not onely in his diuine Maieſtie, (which conſideration is enough to ſwallow vs vp, and to make vs feare and tremble) but alſo in the perſon of a Father, and as hee is our Father.

Notwithſtanding, this that I haue hitherto ſaid of this word *the Father*, is not ſo to be reſtrained to the firſt perſon in the Godhead, but that therein alſo is included the Sonne. As in the former Chapter, verſ. 22. 23. and 24. the Apoſtle had ioined them together, making *the deniall of the Sonne to be the deniall*

*mi*all of the Father, and the continuance in the Sonne and in the Father, to be all one. And as our Sauour himselſe doth the like, ſaying, that *He* that honoureth not the Sonne, the ſame honoureth not the Father that hath ſent him, *Ioh. 5. 23.* ſo in this place, the word *Father* is not perſonally to be vnderſtood, but rather eſſentially, as comprehending the Sonne as well as the Father. Therefore, as there it is ſaid, *Behold what lone the Father hath giuen vnto vs, that we ſhould be called the children of God* : ſo it is alſo ſaid by the ſame ſpirit, that directed the pen of this Apoſtle, euen of the Sonne, that *he came to his owne, and his owne receiued him not : but as many as receiued him, to them hee gaue power to be made the children of God, Iohn 1. 12.* Therefore the ſpirit of God, which is the immortall ſeed whereby we are begotten againe vnto God, and made the children of God, (as afterward we ſhall heare) *Rom. 8. 9. &c.* and *1. Pet. 1. 11.* and often elſewhere, is called the ſpirit of Chriſt, as well as the ſpirit of the Father, and therefore alſo Chriſt in that reſpect may be as well ſaid to beget vs againe vnto God, to make vs the children of God, and to giue vs this lone, that wee ſhould be called the children of God, as the Father and the firſt perſon in the Deitie. To conclude this point, as when we pray and ſay, *Our Father which art in heauen,* we direct our prayers immediately to the perſon of the Father by a kinde of excellencie, becauſe he is *Principium Deitatis*, (not in time, but in order) *the beginning of the Deitie* : and yet in the Father we pray alſo to the Sonne and to the holy Ghoſt : ſo in this place this word *the Father* is to be vnderſtood as well of the Sonne as of the Father. Therefore in the very next verſe, without any further expreſſe mention of the Sonne, vſing only a relatiue, and thereby making a relation to that before ſpoken in this verſe, the Apoſtle ſaith, that we know, that *when hee ſhall appeare* (or be made maniſt) *we ſhall be made like vnto him.* Theſe words muſt needs bee vnderſtood eſpecially of the Sonne, becauſe the Father ſhall not appeare or be made maniſt, but in the Sonne. But ſo neere is the coniunction, or rather vniõ betwixt the Father and the Sonne, that heere and elſewhere the holy Ghoſt meaneth both, by vſing a continued ſpeech of one for both.

Furthermore, the addition of this word ſerueth to teach, that

that we are not made the children of God by the gifts, labour, and industrie of any man or Angell, but onely by God himselfe. Therefore our Sauour forbiddeth this name *Father* to bee attributed to any other then to God alone. *Call no man* (saith hee) *your Father upon the earth: for there is but one your Father which is in heauen, Matth. 23. 9.* The Apostle Paul, according with our Sauour, saith, there is *one God and Father of vs all, Ephes. 4. 6.* and so by ioining these two words God and Father together, and vnitng them in one, hee teacheth, that it is as absurd in religion, to say, there are diuers fathers, as to say there are diuers Gods, and that we may as well say there are diuers Gods, as diuers fathers. Whereas the Apostle calleth himselfe *the father of the Corinthians*, saying, *Though ye haue ten thousand instructors in Christ, yet haue yee not many fathers: for in Christ Iesus I haue begotten you through the Gospell, 1. Cor. 4. 15.* he speaketh of himselfe only as the instrument of God in their regeneration. He derogateth nothing from God, neither arrogateth that to himselfe that was proper to God, but sheweth only that God had vsed him as his instrument of their first conuersion to him. Therefore before he had sharplie rebuked them for saying, *I am Pauls, I am Apollos his, I am Cephas his, and I am Christs*, Chap. 1. 12. And againe, *Who is Paul? who is Apollos? but the Ministers by whom ye beleueed? and as the Lord gaue to euery man: I haue planted, Apollos watered, but God gaue the increase, 1. Cor. 3. 5. 6.* Doe wee not heere plainly see, that hee maketh God all in all in our regeneration? So doth the Apostle *Peter* in the place before alleged, 1. *Pet. 1. 3.* So doth the Apostle *Iames*, not only generally saying of all good and perfect gifts, that *they come from the Father of lights*, but also adding immediately touching the worke of our regeneration, *Of his owne will begat he vs, &c. Iames 1. 17. 18.*

I might confirme this against Papists, and also other Patrons of mans free will, by many other testimonies, and proue our regeneration to be wholly the worke of God, by shewing euery part thereof in our soule and in our body, to be attributed vnto God; and by diuers other arguments: but because I shall (I trust) doe this in another place, and deale with this point againe in this Treatise after ward, therefore this shall suffice

fice thereof in this place. And thus much also for the fourth particular word in this text.

Haib giuen. The fifth followeth, *haib giuen*. This word is added for two considerations. The first is, to prevent an obiection, and to take away all conceit of our worthinell^e of this honour of being Gods children, and that no man might thinke God so to haue loued him for any goodnesse that was in him. This (I say) hee preuenteth, by shewing the manner of Gods loue in making vs his children. It is indeed an vnproper phrase, to say that God or any other *doth giue loue*. It is more apt to say, that *he sheweth loue*: and therefore some Translators haue so turned this word in this place. But though this phrase of shewing loue be more apt, yet the other phrase of giuing loue is more naturall and agreeable to the proper signification of the word heere vsed. And it is not to be doubted, but that the Apostle vsed it of purpose, first to exclude all merits and worthinell^e of our selues, for deseruing this loue of God towards vs in making vs his children, and to shew that this loue of God was most free, and without any respect of any good in vs. So both these words, *loue*, and *giuing loue*, are as much as the word *grace* in other places, which is all opposed to merits in vs in respect of God. Election is called *election of grace*: and it is further said, that *if it be of grace, it is no more of worke: or else were grace no more grace: but if it be of workes, it is no more grace: or else were workes no more workes*, Rom. 11. 5. 6. So in the same matter it is said in the same epistle before, that *ere the children were borne* (viz. Iacob and Esau) *and when they had done neither good nor euil* (that the purpose of God might remaine according to election, not by workes, but by him that calleth) *it was said vnto her, The elder shall serue the younger*, Rom. 9. 11. 12. And againe afterward he concludeth, *So then it is not in him that willet, nor in him that runneth, but in God that sheweth mercy*, vers. 16. Can there be a more plaine and manifest opposition and contrariety then this is? Verily it is so plaine and manifest, that all the cauilling and quarrelling wit in the world cannot wash the same away. Touching iustification, it is said, *that God haib saued vs, not by the workes of righteousness which wee had done, but according to his mercy*, Tit. 3. 5. And againe: *By the workes*

workes of the Law no flesh shall be iustificied, Rom. 3. 20. and that we be iustificied freely by his grace, verse 24.

Touching both our iustificacion and calling (whereby wee are made the children of God) the same Apostle also saith, that *God hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace : 2. Tim. 1. 9.*

In all these places, and touching these points, who seeth not a most euident opposition of Gods grace to our worthinesse, and that Gods grace doth exclude our worthinesse ? I grant sometime grace mentioned, and sometime mercie, and that there is some distinction betwixt grace and mercie (as afterward shall be shewed) yet there is also such affinity betwixt them, that as two brethren being very like one another, are sometimes taken one for another ; so also these two words (in this argument especially) are confounded, and the one vied for another.

Now let it be noted that I said grace was opposed to our *Note.* worthinesse, not to all worthinesse. When we heare that God hath freely of his owne loue made vs his children, this indeed excludeth all worthinesse of vs and in vs, from being any cause of making vs the children of God. Notwithstanding if wee looke to Christ Iesus and to that that he hath done, it is certain that God hath not, either saued vs freely, or freely made vs his children : saue in the sending or giuing his sonne freely and of his owne onely loue, grace, and mercy, for the sauing vs, and for the making vs his children, that so by adoption we might be capable of saluation. Otherwise if we looke to that which Christ did for vs, being so freely giuen or sent in the world, in our behalfe, it is certaine that Christ Iesus by his passiue and actiue righteousness, that is, by those things which hee suffred, and by that obedience which otherwise he performed vnto God his Father for vs, hath both iustificied vs, and also purchased this honour for vs, of being the children of God. Though therefore wee haue this honour freely and onely of Gods free grace in respect of our selues ; yet it is not so free in respect of Christ (his sending only of Gods free grace excepted) becauise (as we shall afterward heare more large-

ly) Christ hath most deerely bought all that wee haue, and most sweetly paid for it, in the satisfiing the iustice of God in our behalfe. Thus much for the first consideration, why the Apostle vseth this phraze, that God *hath giuen vs this loue of calling vs his children.*

The second consideration is for the distinguishing of vs from Christ Iesus, and to teach, that though wee bee the children or sonnes of God, yet there is great difference betwixt Christ and vs in this behalfe. Christ, as hee is the second person in the Deity, is the Sonne of God immediately by nature, by communication of the whole essence of the Father vnto him, and from all eternitie before all times : so that there neuer was any time when God was not his Father, &c. as hath beene before said.

As Christ also was man, he was the Sonne of God, by miraculous conception of the holy Ghost, and by a most wonderfull coniunction of the godhead and manhood together hypostatically in one person. But we are the sonnes, or children of God immediately, and only by grace, by gift, by adoption, in, by, and through Christ Iesus, being incorporated and ingrafted into him, that is in himselfe the naturall, the eternall, & the only sonne of God; hauing no fellowes, either amongst men, or amongst Angels. Therefore hee is called Gods *owne Sonne*, Rom. 8. 32. *his first begotten Sonne*, Heb. 1. 6. and *his only begotten Sonne*, Iohn 1. 14. and 3. 16. and 1. Iohn 4. 9.

Now, as heere it is said, that God *hath giuen vs this loue, to be called his children*; so it is also said, that *to as many as receiued him* (that is, Christ) *hee gaue prerogatiue to be the sonnes of God, euen to them that beleue in his name.* Ioh. 1. 12. In which place the holy Ghost sheweth the meanes more plainly, whereby we are the sonnes or children of God : namely, by receiuing Christ by faith, and by being through faith ingrafted into Christ.

Howsoeuer therefore wee bee called the sonnes of God as well as Christ, yet there is great difference betwixt Christ and vs in this behalfe : and Christ is in a farre more excellent manner the Sonne of God, then either we or the Angels can claime the same title and prerogatiue.

Let vs heere note one thing more : viz. that the Apostle *Note.* speaketh not in the present time, saying, *doth giue* ; but in the time past, saying, *hath giuen*. This obseruation is not to bee vnderstood onely of the first actuall beginning of our adoption and regeneration, but also of Gods eternall election of vs thereunto before the making of the world. For so the same phrase in the same tenſe importeth elſewhere. *The Father that hath giuen them vnto me, &c. Iohn 10. 29. As thou haſt giuen him power ouer all ſi-ſt, that he ſhould giue eternall life to all them that thou haſt giuen him, Iohn 17. 2.* And againe : *I haue declared thy name to the men which thou haueſt me out of the world: thine they were, and thou haueſt them mee.* verſe 6. In this one verſe is the ſame word and tenſe twice. The ſame phrase and tenſe is often vſed afterward in the ſame chapter, to the ſame purpoſe, viz. verſe 7. verſe 9. and verſe 12. So before he had ſaid, *This is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, &c. Iohn 6. 39.* But this ſhall bee ſufficient for this obseruation, touching the tenſe heere vſed by the Apoſtle. And thus much alſo for the fifth particular word in this text.

CHAP III.

Of the foure next particular words in this text: viz. of the word to vs, of the word, that we ſhould be called, of the word, the children, and laſtly of the word, of God.



THE ſixt particular word to bee conſidered, is, *to vs*. This ſetteth forth, the perſons of whom the Apoſtle ſpeaketh; and to whom God hath giuen this loue to bee called the children of God. Whom therefore hath God thus aduanced? and to whom hath hee giuen this great and admirable loue, to be called his children? Euen to elect men, to miſerable, and wretched men: before blind, lame deafe, dumme, leprous, dead in finnes and trespaiſes, ſitting in darknes, and in the ſhadow of death, ſeruants of ſin, and bondmen of the Deuill: yea, bound with ſuch chaynes of Satan, as

were ten thousand times worse, then all iron chaines in the world.

Euen as men (I say) that were before in this wofull, lamentable, and most fearefull plight and condition, hath hee thus aduanced to the honour of his children. Is not this loue of God admirable? Is it not incomprehensible? Who is able to comprehend *the breadth, and length, and depth, and height thereof?* *Ephes. 3. 18.* Truly this loue is such, that as the Apostle cryeth out touching the reiection of the Iewes for a time, and touching the calling of the Gentils, *O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his iudgements, and his waies past finding out!* *Rom. 11. 33.* So wee likewise touching this loue of God may, with admiration cry out, *O the depth of the riches thereof!* Yea, if we should measure Gods doing herein by carnall reason, wee should condemne Gods wisdom for foolishnes; for louing vs, beeing euery way so vile, so base, and so vnworthy of any loue of any other of his creatures: much more of his.

Yea, so much the more may we cry out with such admiration (as before) of this loue of God, because herein God hath passed ouer the Angels that fel as we had fallen, and hath not vouchsafed them the like loue, for restoring them, and making them his children, that he hath vouchsafed vnto vs. But of this more afterward. In the meane time this briefly shall suffice for this sixth word.

The seuenth is, *that we should be called.* What meaneth the Apostle by this phrase? That we should only haue the name and title of Gods children, and not be indeede the children of God? Not so, for our Sauour reprobeth the Angell of the Church of Sardis. *For hauing a name to be aline, who yet was dead,* *Reuel. 3. 1.* In the world indeed so it is oftentimes, that men haue bare names and titles, & not the thing or benefit signified by such names, or belonging to such names and titles. *Abso- lon* was saluted by this name of King, *God saue the King, God saue the King.* *2 Sam. 16. 16.* And that not onely by *Husbai the Archist* in policy, but also by many other; yet hee was not the King. The like title was for a time giuen also to *Adonija* *1. King. 1. 18.* Yet he was not the King. So we haue known the name

That we
should be cal-
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name of the king of *Portugal*, giuen to one, that had no priuileges or royalties belonging to that name. So some noble men being condemned for high treason, and thereby tainted in their blood, and having lost all their honours, are notwithstanding by many whiles they liue, in courtely called by such honorable names as before they had: though they haue no other priuiledges belonging to such honorable names: the cutting off only of their heads excepted, whereas meaner persons for the like trespasses are hanged, drawn, and quartered. Thus (I say) it is in the world, and with men of the world. But this is not the meaning of the Apostle in this place, but that indeed we be, as well as called, the children of God. For he speaketh not of our being so called by men only, but also by God himselfe, who knoweth how to call euery thing by the right name: and calleth nothing amisse. This is manifest by the very next verse, where the Apostle saith not *We'rey beloned,* now are we called the *sonnes of God*, but now we be the *sonnes of God*. So also the word called is taken in some other places.

The Angel saith of Christ to the virgine *Mary*, *Thou shalt call his name Iesus.* *Luc. 1. 31.* And againe: *he shall be called the Son of the most high,* *verse 32.* Doth the Angel meane Christ should be called *Iesus*, or *Sauour*, and not bee a *Iesus* or *Sauour* indeed? or that he should only be called the *sonne of the most high*, and not be so indeed? verily he had no such meaning.

When Christ saith of the temple, *Mine house shall be called the house of prayer &c.* *Marke 11. 17.* his meaning is that it should be so indeed. So therefore is the meaning of the same phrase in this place.

But why doth the Apostle rather vse this phrase, then plainly say, that wee should bee his children? It may bee hee would heerby insinuate, the meanes whereby we come to this honor, to be the outward calling by the ministry of the word. As when our Sauour saith, *I came not to call the righteous; but sinners to repentance:* *Mat. 9. 13.* hee insinuateth his calling by the word to bee the meanes of repentance; so the Apostle by this phrase, *that we should be called the children of God*, may insinuate the outward calling by the preaching of the word, to bee the meanes whereby God bringeth vs to this honour of his children.

Secondly, (not to stand vpon this reason) by this phrase that *we should be called*, he meaneth, not only that we should be indeed his children: but also that we should be so known and declared, yea, publicly proclaimed to all the world to bee the children of God. As an other Apostle sayth, *that God was not ashamed to bee called the God of his ancient people* Hebr. 11. 16. (Where also note the phrase, *to be called*, to signify so to bee indeed) so heere this Apostle telleth vs, that God is not ashamed, that wee should professe our selues to bee, and that wee should be called by other, his children. Herein therefore God differeth from many men, especially from some princes, who though they purpose secretly with themselves, whom by adoption to make their children (hauing none by nature) and to whom to leaue their inheritances or their Crownes, yet for some considerations they will not haue this to be known: But it is otherwise with God. He hath so loued vs, that he doth not only make vs his children, but that also hee doth declare and publish and proclaime vs so to be.

3 From the former reason ariseth another, viz. that the Apostle vseth this phrase to teach vs, that if he be not ashamed, that such as we are, should bee called his children, then much lesse should we our selues be ashamed of this honourable title. If a great king be not ashamed that the sonne of a poore begger, should bee called his sonne, is there any cause, why the said sonne of such a poore begger, should be ashamed to bee called the sonne of such a great King. In like manner, if God the king of kings, be not ashamed that we poore beggers brats should be called his children, is there any reason, why wee should be ashamed of so honourable a title? I could much amplify this point. But for further amplification therof, I do only wish, that if any for feare of the disgrace of the world (to be spoken of in the obiection following) be ashamed to call himselfe the child of God, and to carry himselfe accordingly: such an one do wel remember, what our Sauour saith of *them that are ashamed of him, & of his words, before such an adulterous & sinfull generation* (viz. as this last age of the world is wherein we now liue) to wit that he also *will be ashamed of him, when he shall come in the glory of his Father, with the holy Angels* Mark. 8. 38. For certainly in like

like manner will God the Father bee ashamed of all such, and wil vtterly deny them to be his children in the world to come, that were ashamed to bee called his children, and to liue as his children in this life. Yea this is the more certaine, because there is infinitely more cause why God should bee ashamed of vs, then why wee should be ashamed of him. Thus much of the seuenth particular word in this text.

The eighth word is, *the children of God*. Some read, *the sonnes of God*: but the originall is, *the children of God*: comprehending sonnes and daughters, men and women: and so the same word is vsed, *Iohn* 1. 12. and 11. 52. and *Rom.* 8. 16. 17. and in many other places.

This is to be obserued, for the comfort as well of women, as of men; and for the instruction (as afterward wee shall heare) of one sex as well as of the other. And therefore the Apostle allegeth the words of the Prophet in the name of God himselfe, speaking in this manner: *I will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.* 2. *Cor.* 6. 18. Heere wee see expresse mention as well of daughters as of sonnes. This is to be the rather noted, because some in the brauery of their wit (or rather in the rage of their madnesse) doe not sticke to deny women to haue any part in the matters of saluation: although the Scripture doe both expressely say, that *there is no exception of male or female with God, but that all are one in Christ Iesus*, *Galat.* 3. 28. and although it doe also record vnto vs examples as well of beleeuing women as of beleeuing men.

But what doth the Apostle heere meane by children? For the vnderstanding of this, besides diuers other waies how men may be, and are called the children of God, let vs know that in a more strict sense, this title, *the children of God*, is taken two waies: First, for all the members of the visible Church, so long as they continue such members, and that because of the outward couenant of God made with the whole body of the visible Church. In this sense it is said, *The sonnes of God saw the daughters of men, that they were faire, &c.* *Genes.* 6. 2. Heere the sonnes of God doe signifie such as professed themselues the sonnes of God, and so were of the visible Church. In the same

same sense also our Sauour himselfe calleth the Iewes (euen in his time) generally by the name of children, saying, *It is not meete to take the childrens bread, and to cast it to whelpes: Matt. 15. 26.* Secondly, this title, *the children of God*, is taken for them that haue receiued the spirit of adoption, and that are regenerated by the immortall seed of the spirit, and by the word of God. So it is taken in the place before alleged, *Rom. 8. 16. 17.* and often elsewhere: and so only (not in the former sense) is it taken in this place. For the Apostle speaketh of them *that worke righteously, and are borne of God*, as wee haue heard in the end of the former chapter: and of them that *know that when Christ shall appeare, they shall be like him*, as appeareth in the next verse. But none *worke righteously*, &c. neither doe any *know they shall be like vnto Christ at his appearing*, but onely they that are by the spirit of God regenerated: and therefore the Apostle speaketh only of such in this place.

Note.

To speake a little more of adoption and regeneration; for the making thereof the plainer and more perspicuous, wee must vnderstand that the adoption of God differeth much from the adoption of men. For the ciuill Lawyers that write of adoption, say, that adoption must be of the yoonger by the elder, and that he that adopteth a childe, must bee elder then the person adopted, neither doe they onely distinguish thus betwixt adoption and arrogation; that arrogation is the taking of one to bee a childe, which is already of age, and at libertie, and (as we say) at his owne hand, and his owne man: but adoption is of one vnder age, and of one that is in tuition, gouernment, and gardianship of another: the ciuill Lawyers (I say) doe not onely write thus of adoption, but they also say, that adoption properly is when one that hath no children of his owne, doth adopt the childe of some other to be called by his name, or at least to be brought vp by him, and to bee his heire. God doth not so adopt vs: for hee hath a Sonne of his owne: yea more properly his owne, then any man can say of any childe in the world, because Christ is the proper Sonne of God from euerlasting, by communication (as wee haue heard) of the whole essence of his Father vnto him.

But the children of men are their children long after them,
and

and therefore they are yoonger then their fathers. They are also children by taking some part of their parents nature, and that of their bodily substance only : for their soules are immediately from God: who therefore by opposition to the fathers of our bodies, is called *the Father of spirits*, *Heb. 12. 9.* and is said *to forme the spirit of man*, *Zechar. 12. 1.*

As for the great obiection that doth most trouble men, viz. if *Note.* God immediately make our soules, how then come we stained with originall sinne ? it may receiue a double answer : First, that they come by sinne at their entrance into the body : as in old time men might get the leprosie by entring into an house only infected with the leprosie : and as men may now get the plague by going to the house lately visited therewith, though no man dwell in the said house : as also by putting on a garment comming from one that had the plague. For the body is an house, or garment of the soule, comming from our polluted and defiled parents. Secondly, touching the said great obiection, it is altogether curious to inquire of the manner, when the thing is manifest. For a man may as well inquire of *Note.* them that were raised from death to life by the Prophets, and by our Saviour, and his Apostles, especially of the faithfull so raised (*Lazarus, Dorcas, &c.*) how after their said restoring to life againe, they became sinners againe, and so subiect to death againe. For being dead, and their soules and bodies in death separated, it cannot be denied, but that during that time, they were free from sinne, both in body and in soule. If therefore this bee a curious question, how they became againe defiled with sinne, and to need to pray for *forgiveness of their trespasses*, then also is the former. For there is the like reason of the one and of the other. To returne to our former speech of adoption, although God haue such a Sonne of his owne, in whom he is well pleased, yea many other sonnes likewise by creation, keeping still that glorious image wherein they were created ; (viz. al the blessed Angels) yet because *Adam* had transgressed, and that through his fall he had no children amongst the sons of men, therefore it pleased him also to adopt vs vnto himselfe. This then is one difference betwixt the adoption of God and the adoption of men : that men only adopt children when they

they haue none of their owne : but God adopteth vs though he haue one of his owne by nature, and many by creation like vnto himselfe.

Note.

Another difference is, that when men doe adopt, there is not, neither can be any second generation of him that is adopted, whereby to make him like to him that doth adopt him, being before vnlike vnto him. For to make one like to another, passeth the worke of any man. But in our adoption to God there is not onely an acceptation of vs for his children, but there is also an actuall regeneration and second birth wrought in vs by Gods spirit (therefore called the spirit of adoption) whereby we are made like to our Father that doth adopt vs.

Secondly, men hauing no children of their owne, cannot adopt other in any or by any : but God hauing a Sonne of his owne (as we said) doth in him, and by him, and through him, (as it were by marrying of vs vnto him, and incorporating vs into him) adopt vs for his children.

Moreouer, touching adoption, the whole number of children adopted to God, considered iointly together, are accounted as one, viz. as a *daughter*, so made by marriage to the only Sonne of God, *Psal. 45. 10. Hos. 2. 9.* in which respect the whole Catholike Church, comprehending all the elect and children of God (and no other) is often called by the name of a Spouse, and of one spouse vnto Christ, *Cantic. 4. 8. 9. 10. and 5. 1. Iohn 3. 29. Ren 21. 2. and 9.* and as of one wife, *Ierem. 3. 1.* &c. and the Church is said to be *but one, euen one alone, and the only daughter of her mother, Cantic. 6. 8. and one body in Christ, Rom. 12. 5. 1. Cor. 12. 12. Ephes. 4. 4.* But the children of God being feuerally considered, according to the feuerall sex of euery one, they are called the sonnes and daughters of God, as before we heard. Thus much of the eighth particular word in this text.

Of God.

In the last place the Apostle doth rather repeat the name of God, then vse the relative *his*, saying, *that we should be called the children of God*, rather then his children, the more to keepe them to whom he wrote in a serious consideration of this their dignity whereof he speaketh, and to make them the more to

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lift vp their eies and their minds and whole hearts to him, whose children they are. Thus much (as breefly as I well could) for the consideration of the particular words of this exhortation, to the beholding of the great loue of God in making vs his children.

C H A P. IIII.

Of the dignitie of Gods children from the excellency of God himselfe who is their Father: the rather because it is further prooued by the difficulty and greatnesse of the worke of regeneration, that the sayd worke, is altogether and only the worke of God.



OW according to my method and order first propounded to my selfe, I will more amply lay forth the mayne point of the dignitie of Gods childrē, *viz.* How great, how admirable, & how incomprehensible this loue of God is in making & declaring vs to be the childrē of God, in such sort as hath been before touched. For it cannot be but of very great excellency, sith the Apostle hath made such a graue exhortatiō to the beholding therof: euery word whereof is so emphaticall & significant as we haue heard. And indeed so excellēt is it, that as *M. Rogers* saith (Chap. 3. of his sixt treatise) so I may also say, that *when I haue said what I can* of their state, *I must confesse that I haue said but a little.* Notwithstanding I hope that this little shall be somewhat for the helping of them that considered not so much before: and for the prouoking likewise of other to enter into further meditation of this argument, and perhaps to write more largely thereof then I haue done or could do. For it is well worthy of the best meditation, and largest writing that may be, for the better comfort of such weake ones as whose hearts are almost broken with the manifold indignities that dayly they meete with in the world; and for the prouoking of all aduanced thereunto, to more thankfulness to him that hath so aduanced them: and to make such other vses, as after the point it selfe more largely handled, shall be breefly noted.

To come therefore to the matter : touching this dignity of the children of God, let vs first of all consider the same by the excellency of him whose children they are here sayd to bee. For he is described to be *high and excellent, to inhabite the eternitie, to be called by the name of The holy one, and to dwell in the high and holy place.* *Isai. 57. 15.*

He is called, *The God of Gods, and Lord of Lords, A great God, mighty and terrible,* *Dent. 10. 17.* He is said to haue al in his hands, *the deep places of the earth, the height of the mountains, the sea, &c.* *Psal. 95. 5.* and to haue greatnesse and power, and glory, and victory, and praise, with all that is in heauen and earth : that his is the kingdome, and that he excelleth as head ouer all : that both riches and honour come from him, and that he reigbeth ouer all, & hath power and strength in his hand, and is able to make great, and to giue strength vnto all, &c. *1. Chron. 29. 11. 12.*

Againe, *who is the King of glory? The Lord, strong and mighty: euen the Lord mighty in battell.* *Psal. 24. 8.*

And againe, *The Lord reigneth &c. Clouds and darknesse are round about him: Righteousnes and iudgement are the foundation of his throne &c.* *Psal. 97. 1. &c.*

But why do I thus discourse of his excellency whom the heauen and the heauen of heauens are not able to contain? *1 King. 8. 27* It is hard to set forth the excellency of the children of God now in hand, as it is worthy; how impossible then is it to set forth the excellency of God him selfe? For is he not so excellent, that those creatures which next to him selfe are by creation most excellent (I meane the Angels, for their excellency called principallities, powers, and mights &c) cannot behold his excellency, without hiding their faces with their wings from the sight thereof? *Isa. 6. 2.*

Is he not so excellent, that *Moses* (one of the most excellent seruants of God, that euer were amongst men) hearing his title of mercy, *The God of Abraham, Isaac, and Iacob, hid his face, being afraid to looke vpon him?* *Exod. 3. 6.*

Is hee not so excellent, that when hee gaue his Law, there were thunders, and lightnings, and a thicke cloud vpon the mount, and the sound of a trumpet exceeding loud; so that all the people that was in the camp, was afraid? and that all mount Sinai was on a
smoke

smoake because the Lord came downe upon it in fire: and the smoake thereof ascended as the smoake of a furnace, and all the mount (it selfe) trembled exceedingly? Exod. 19. 16. 18. Is he not so excellent, that when hee had so giuen the law, and when the people sawe the thunders and the lightning, and the sound of the trumpet, and the mountaine smoking, they fled and stood a farre off: and said vnto Moses, Talke thou with God, and we will heare: but let not God talke with vs, lest we die. Exod. 20. 18. 19.

Is he not so excellent, that when he passed by, before that great Prophet *Eliab*, a mighty strong wind rent the mountaines; and that after the wind came an earthquake, and after the earthquake came fire: and after the fire, came a still and soft voice: which notwithstanding when *Eliab* heard, he couered his face with his mantle? *1 Kings 19. 11. 12. 13.*

If any desire to behold more of the excellency of this God besides the booke of his excellent creatures, and besides those things before alleadged out of the booke of his word; let him further looke in the said booke of his word vpon the places following. *Dent. 7. 9. 10. and 32. 4. 2. Chron. 20. 6. &c. Nehem. 9. 17. and 32. Job 9. 3. &c. and vers. 14. and chap. 12. from 13. to the end. Psal. 47. 3. &c. 84. 8. to 16. Isai. 40. 9. to 18. and verses 22. 23. 24. Isai. 42. 5. and 48. 12. Ierem. 10. 10. &c. and 51. 15. &c. and 31. 35. &c. and 32. 17. &c. Dan. 6. 27. Amos 4. 13. and 5. 8. &c. Renel. 4. 3. &c. and vpon many other the like places.*

Let him also consider his most wise, powerfull, righteous, gracious, and every way most admirable administration, and gouernment of all things in heauen, in earth, in the waters, and vnder earth and water. For as God made all things at the first most excellently, so he still gouerneth all things according to his first creation of them.

If God himselfe be thus excellent, how can his children be but excellent? For all the children of God are in some measure made like vnto him, euen in power, wisdom, holinesse, and righteousness, as afterward we shall heare. And they are not his children (by adoption and regeneration) that do not in the former things somewhat resemble him. Many men indeed haue children nothing like them, either in fauour or in conditions. But certainly there are none of the children of God,

but are in part like vnto himselfe, yea, this is a most certaine note of a child of God, to haue the *Character* and similitude and image of God vpon him and in him.

As *Adam* who was the sonne of God by creation, *Luk. 2.38.* was at the first (male and female) made and formed in the image and similitude of God, so likewise are all these children of God by regeneration, of whom now I speake. How great therefore is this their dignity? The dignity of the sonnes of men is measured according to the dignity of their fathers: as also according to their resemblance of them. Therefore the dignity of Kings being the greatest dignity of the sonnes of men, their children are accounted most honorable and most noble; yea to be but sonne in law to a king, by marriage onely of a kings daughter, is accounted, & is indeed a very great advancement: especially for a poore and meane man. When *Saul* the first king of *Israel*, and a wicked King, giuen in the Lords anger, offered his daughter *Merab* vnto *Dauid*; what answered *Dauid*? *Who am I, or what is my life or the family of my father in Israel, that I should be sonne in law to the King?* When againe *Sauls* seruants (set a worke by *Saul* himselfe) spake with *Dauid* secretly, to perswade him to take *Michal*, (an other of *Sauls* daughters, *Merab* being giuen to *Adriel*) and said, *Behold the King hath a fauour vnto thee, and all his seruants loue thee: Be now therefore the Kings sonne in lawe.* He answered againe to the same effect, that before he had done, *Seemeth it to you a light thing, to be a Kings sonne in lawe, seeing I am a poore man and of small reputation?* *1. Sam. 18. 18. 22. 23.* So *Dauid*, that could tell how to iudge of things, (as being then a Prophet, and hauing before that, written the 9. Psalme vpon the overthrow of *Goliath*) accounted it a very great dignity, (yea, too great for him being a meane person) to be but sonne in law to a King, to the first king of *Israel*, (and therefore the least; for as naturall things are least at their first birth or springing vp; so the dignities of men, of Kings, and other, are least at the first, and in time doe increase and grow to a greater state, and stature) yea, also to a wicked King. For *Saul* before that, had shewed his wickednesse, both in offering sacrifice before *Samuels* comming & contrary to his direction, *1. Sam. 13.* and al-

so in sparing of *Agag*, and the best of the Amalekites sheepe and Oxen. 1. *Sam.* 15. Who then can sufficiently expresse the dignity of them that are the children of *the most high God, King of kings, &c.* by marriage vnto Christ Iesus, by adoption, and incorporation into him?

Furthermore, concerning these children of God, let vs remember that before said touching their regeneration by God himselfe. It is the worke of God only to make a child of God in this maner. In the time of the law (to speake according to the phrase of those times) men might beget children to other, and raise vp seed vnto other.

For we know that a man after marriage dying without issue, *Note.* the next of that kindred (not married before) was bound to take the wife of him deceased; and so to raise seed vnto him: and this seed so raised, was accounted the seed of the dead, not of the liuing. *Deut.* 25. 5. 6. By adultery also in these daies the children of some are accounted the children of other. But certainly to raise vp such children to God, as here I intreate of, is the worke only of God himselfe. Men and Angels cannot beget such a sonne or daughter vnto God. This hath been proved by testimonies of Scripture before. Notwithstanding, I will now further prooue the same by the greatnesse of the sayd worke of regeneration. For indeed it is the greatest of all other: (the personall vnion of the diuine and humane nature in the person of Christ only excepted) because it containeth (almost) all miracles mentioned in the Gospell to haue been wrought vpon men. What be those miracles? The giuing sight to the blind: hearing to the deafe: speech to the dumb: health to the sicke: strength to the lame: cleanness to the leapers: life to the dead: and release and liberty to them that were possessed of diuels. All these are wrought at once in the worke of our regeneration. Whereas we were by nature spiritually blind, the eyes of our mind are lightned to see the great things of God, and the deepe secrets of his kingdome. Whereas by nature we are spiritually deafe, our hearts are opened, that our eares do attend to the word of God. Whereas by nature we are spiritually dumb, not able to speake a good word, our lips are so opened, that our mouth doth shew forth the praise of

- God, and is able to speak of righteousnesse. Whereas by nature we were spirituallie sicke, heart sicke, sicke vnto death: we are
1. in regeneration restored to spirituall health in part, and certainly assured of perfect recovery of all our spirituall infirmities at the last. Whereas by nature we were spirituallie lame and impotent, not able to stirre hand or foot toward any thing that good is, we are in regeneration made strong (in time) to walke about, and to doe the workes of God in some measure.
 2. Whereas by nature, we were wholly defiled from the crowne of the head to the sole of the foot, with a most noysome spirituall leprosie, ten thousand times more infectious and dangerous, then any bodily leprosie: we are in regeneration cleansed thereof, and made as whole (as we say) as a roch: yea, whereas by nature we were dead in our sinnes, we are in regeneration, raised vp to the life of God. Finally whereas by nature, we were possessed spirituallie of the diuell: yea, touching both our soules and bodies in his thraldome, not able to doe any thing, but what he would haue vs to doe and doing that with all delight: we are in regeneration released of this bondage and made the freemen of God himselfe; Are not all these great things? How did men admire the least such miracle, wrought vpon the bodies of men. *Since the world began* (saith the blind man restored to bodily sight) *it was not heard, that any man opened the eyes of one that was borne blind.* *Iob. 9. 32.* How great then and how wonderfull is the worke of all the former miracles, at one instant wrought. Verily farre greater, vpon the inner man, and being spirituallie wrought then all the former outwardly wrought vpon the outward man: yea, all the former are the greater, because by working of them in our regeneration, we are in a moment aduanced from hell to heauen it selfe.

The disciples which *Iohn* sent vnto Christ to know whether he were the Messias or no, or whether they should looke for another, were returned by Christ to *Iohn* with this message, *Goe and shew Iohn what things ye heare and see: The blind receive sight, the halt doe goe: and the lepers are cleansed, and the deafe heare; the dead are raised vp: and lastly he addeth as the greatest of all, the poore receiue the Gospell.* *Mat. 11. 4. 5.*

How

How did the poore receiue the Gospell? viz. to their regeneration of being the children of God. And that the meaning of our Saviour by setting this in the last place, was to commend it as the greatest, it appeareth, because in the place next before that, he had mentioned the greatest of all the former. For who will deny *the raising up of the dead* to be greater then making *the blind to see, the halt to goe, the lepers to be cleane, or the deafe to heare*? The proofe of all these particular miracles to be wrought in our regeneration, wee shall heare afterward.

In the meane time, hereby it is most euident, that the worke of our regeneration is the worke only of God. For God only worketh all miracles. *Blessed be the Lord God, euen the God of Israel, which only doth wondrous things.* Psal. 72. 18. *Thou art great, and doest wondrous things; thou art God alone.* Psal. 86. 10. So the Prophet proueth God to be God alone, by the effect of *doing wondrous things*. *Praise ye the Lord of Lords: for his mercy endureth for euer, who only doth great wonders.* Psal. 136. 3. 4. *Darius* an Heathen could acknowledge the *working of signes and wonders in heauen and in earth as a thing belonging to God only.* Dan. 6. 27. And indeed, if the working of miracles did not belong to God only, it had beene no good argument of our Saviour to returne the messengers of *Iohn* with report of his miracles, for demonstration of himselfe to be the Messias which should come, and no other to be looked for. If any that is learned desire further handling of this generall point, I referre him to *Beza* against *Holderius*, in pages 13. 14. 15. 16. 17. 18. 19. &c.

To returne to the former matter, the worke of our regeneration is not only a miracle, and the greatest miracle of all other (except only before excepted) but it is also as great as the creation of man at the first. For therefore it is called by the very name of a creation. *If any man be in Christ, let him bee a new creature.* 2. Cor. 5. 17. *In Christ Iesus neither circumcision auaileth any thing, nor uncircumcision, but a new creature.* Galat. 6. 15. *We are his workmanship created in Christ Iesus.* Ephes. 2. 10. Our new man also is said to be *created in Christ Iesus.* Ephes. 4. 24. Neither is our regeneration, as great only as the first crea-

tion of man, but also greater; yea, then the first creation of all things. This is manifest by these reasons.

1. 1. Because the first creation, was (as it were) but one worke: namely to make that which was not made before. But in this worke of regeneration, there is a double worke, first to take away our naturall corruption, secondly in stead thereof to create and forme Gods owne image.
2. 2. In the first creation, there was no opposition, no enemies, no let, no hinderance to God. But in our regeneration, there are many and mighty enemies, and many great lets and hinderances, and as it were blocks layd in Gods way. Satan himselfe with all his angels and the whole power of hell, do labor what they can to hinder this worke: So also doth the whole world with all the power thereof: Our hearts likewise with all the thoughts, lusts, and affections thereof, and our whole man doe strue and struggle with God, by all meanes resisting him, and opposing themselves vnto this worke.

Yea, sometimes the children of God themselves (euen being regenerated) doe interpose and oppose themselves to the regeneration of other. For did not *Iohn* say to our Sauour: *Master, wee saw one casting out diuels by thy name, which followeth not vs: and we forbid him, because he followed vs not? Mark. 9. 38.* Could *Iohn* and the other disciples with him, forbid another casting out of diuels, in the name of Christ, and not hinder the worke of regeneration?

Peter aduised Christ not to goe to Ierusalem there to suffer those things which he was to suffer: *Marke 8. 32.* The like did all the Apostles: *Ioh. 11. 8.* *Peter* also seeing Christs glory in the mountaine, where Christ transfigured himselfe, being rauished therewith, would haue had Christ to haue continued there still, and to haue built three Tabernacles, one for him, another for *Moses*, a third for *Elias*. *Mark. 9. 5.* Could Christ by the foresaid counsell haue auoided death, and not haue hindered the whole worke of mans redemption, and therefore also of his adoption and regeneration? yea, had not the hinderance of Christs death, been the way to haue set all the saints from heauen, that in their soules had been there before, by vertue of Christs death, after their translation into heauen.

to be suffered for them in earth? The taking away of the cause must needs be the nullifying of the effects, depending vpon that cause. If any in great place, doe bestow an office vpon an other as pretending the bestowing thereof to belong vnto his place; shall not the receiuer of that office (though hauing for sometime enioied the same) be dispossessed thereof afterward by another, that shall find the right of collating the same to be in him, and neuer to haue been in the other that before had bestowed it? The like might besayd euen of the disposing of the soules of the righteous of heauen it selfe, if they had been admitted thereunto by virtue of his death, that had not died.

Thirdly, touching the difficulty of our second creation aboue the first: in our sayd first creation God did no more for vs in our kind, then for all other creatures in their kind. He made vs perfect: and so he made euery other creature perfect in his kind. But in our second creation, God doth not only more for vs, then for the Angels that had fallen, but also then for the Angels that stand, as afterward we shall heare.

Fourthly, in the first creation, God wrought as God alone: but in our second creation, regeneration and adoption, it was needfull that God should be made man, and that God and man made one person, should worke the said worke of our second creation, regeneration and adoption, as afterward also we shall heare more largely.

Fiftly, our first creation, and the first creation of all things, was made as of nothing, so also for nothing. But our second creation was not only wrought of nothing, and of lesse (or at least worse) then nothing, (for the new man is formed in vs, but not of vs) but it was also wrought at a price, or by a price. *Note.* For Christ gaue himselfe for vs, and we are said, to be bought with a price: as likewise shall be shewed anon.

Sixty, the first creation of all things was perfected, and consummated in six daies: but albeit our regeneration be begun in a moment; yet it groweth by small degrees: yea, if one of the children of God be inclined to some speciall sinne (as who is not?) how hard a thing is it in long time, and by many meanes to repress and reforme the same? And though a man

doe liue many yeeres after his regeneration begun, yet it is neuer perfected in this life; neither shall be, till our corruptible bodies haue put on incorruption; and till that that is mortall be made immortall.

7. Seuenthly, to illustrate this by similitude, as it is more easie for the potter, or glasse man, to make an whole house full of pots or glassees, then to set one together, and make it as sound as it was, being broken all to peeces: so was it more easie for God at the first, to make an whole world of creatures, then now only to restore, and build man vp againe, and (as it were to set him together againe) being (touching the image of God in him) destroied, and (as it were) broken in peeces.

Note.

All this of the difficulty of our second creation, in comparison of the first creation, is to be vnderstood, but only in respect of mans iudgement touching the difficulty of things: not simply in consideration of Gods power. For to speake simply of Gods power, all things are alike thereunto. There is nothing harder or easier then another with God. It is as easie for him to make an whole world, yea, many worlds, as to make the least creature.

By this greatnesse of this worke, the worke it selfe is the more manifest, to be the worke only of God. For if to make a man, or to make an whole world, be not the worke of any but of God himselfe (as the whole Scripture teacheth vs) how much lesse may we say, that any but God alone can regenerate a man and make a man the child of God? this worke being (as hath beene shewed) greater then the work of creation.

The more proper therefore that this worke of regeneration is only to God, the more excellent needs must be the condition of them, that by this worke are made the children of God. According to the rarenesse of the workeman, so is the worke it selfe esteemed.

If but one man in a country, or in a kingdome, can doe some speciall worke, in what estimation is the worke it selfe? what then shall wee say of this worke of regeneration, and of making the sonnes of men the sonnes of God, which none can doe in the world, but only one euen God himselfe? How honorable therefore is their state!

CHAP.

CHAP. V.

Of the first moouing cause of our regeneration, viz. which first mooued God to regenerate vs.



As in the former Chapter the dignity of Gods children hath been declared by the excellency of God who is their Father, as also by this, that God only hath begotten them againe vnto himselfe, and that no other can worke the worke of our regeneration: so now to set forth the same further by the first and principall cause thereof, viz. by that which first mooued God so to regenerate and adopt vs vnto himselfe, let vs a little more consider of the infinit loue of his towards vs in this behalfe, whereof before we haue heard, euen that that loue is the principall cause of our adoption and regeneration.

This loue of God is here to be considered two waies. First, as the cause of election before the foundations of the world were layd, both to adoption, whereof now we speake: and also to the fruition of all other mercies in this life and the life to come. Secondly, as it was afterward in the fulneisse of time declared, by the sending specially of his sonne into the world, for the effecting of that our adoption.

Touching the first, it hath been before noted, that the Apostle in this very place, speaking of the loue of God as of the cause of making vs his children, doth not speake in the time present, but in the time past, by that circumstance of time signifying the said loue of God, not to be a new loue, or a present loue only, but an ancient loue, euen from the beginning. The same (besides the Scriptures before alledged) is expressly testified by the Apostle *Paul*, who not only saith that *God hath elected vs before the foundation of the world*, but also touching the cause and the end of our said election, hee addeth, that *God hath then predestinated vs to be adopted*, (or to bee made children) *through Iesus Christ vnto himselfe, according to the good pleasure*

pleasure of his will, *Ephes. 1. 5.* that is, according to his meere and most free grace, without respect of any worthinesse of them, whom he hath chosen: and the words following of the principall end of our election, viz. *the praise of the glory of his grace*, do further manifest his free grace to haue beene the principall cause of election to adoption, and to the sonneship (if I may so speake) of God. For if there were any other principall cause thereof then only Gods free grace, then also the praise of the said cause should be the end of our election, as well as the praise of the free grace of God.

As also it is said, that God chose the children of Israel to be his speciall people, because only *he loued their fathers, Deut. 4. 37.* and as *Samuel* saith, *it had pleased the Lord to make them his people, 1. Sam. 12. 22.* insinuating by that phrase, the meere pleasure of God to haue bin the cause of making them his people: so and much more may be said touching our adoption to bee the children of God. Yea, so also it is said, *that God of his own will hath begotten vs againe, &c.* that is, of his meere loue, *1. Iohn. 1. 18.*

As this loue of God (afterward declared by the act it selfe, of adopting vs to be his children) was thus eternall without beginning, so also it is eternall in respect it shalbe without end: Therefore it is called *euermlasting loue, Ierem. 31. 3.* and *Iohn* saith, that *whom God loneth once he loneth to the end: Iohn 13. 1.* And indeed whatsoeuer is without beginning, is also without end: Many things haue beginning, which shall haue no end, as all Angels good and bad, and the spirits of all men: but nothing shall haue end, that hath no beginning. Therefore as before we heard that all that are regenerated haue beene beloued of God without beginning of his loue, so *Peter* saith that such also are kept by *the power of God vnto saluation, &c. 1. Pet. 1. 5.* But of this before, Chap. 2. Neither only is that loue of God towards the regenerated euermlasting and without end, because it is without beginning: but for the same reason also it is the more free and without all respect of any worthinesse in them that are without beginning beloued. For how can they pretend any worthines in themselves to haue beene the cause of that loue, that was more ancient then themselves, yea then the world? The cause must be before the effect, and not the effect

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before the cause. In this respect therefore the dignity of Gods children is so much the greater; first because they are beloued of God: secondly because they haue been so long beloued of God: thirdly, because they haue been and are freely beloued of God: fourthly because the loue of God is euermlasting. Concerning the first; if the *fauor of a king be as the dew vpon the grasse, Pro. 19. 12.* and if *in the light of a Kings countenance be life, and his fauour be like a clout of the latter raine, Pro. 16. 15.* what shall we say of the fauor of God, and of the light of his countenance that is king of kings?

The same is to be said of the antiquity of Gods loue. For as it is the greater grace and honor for a subiect, the longer he hath been in fauor with his Prince; so likewise that all the children of God haue been so long in fauour with God, and that God hath so long loued them, it cannot but be the greater honor vnto them.

Thirdly, the freeness of Gods loue without respect of any desert in his children, doth as much dignifie his said childrē, as the free grace of a Prince without any desert or gifts, whereby to procure the Princes fauor, doth the more honor such a subiect as is in such free fauour with his Soueraigne.

Fourthly, and principally the loue of God is the more honorable in respect that it is euermlasting, because we see the grace and fauour of all Princes to be mutable. Though *Haman* were in such grace with *Ahasuerus* that hee procured him to write his royall letters for the destruction of all the Iewes: yet we know what a change fell out afterward. Yea, how soone and vpon how light an occasion (euen vpon the false report only of flattering *Ziba*) was the great loue of *Danid* qualified towards *Mephibosheth* the sonne of his ancient and most faithfull friend *Ionathan*? Sith therefore the loue of mortall Princes is so vncertaine, it cannot but be the greater honor to the children of God, that they are so rooted and grounded in grace and fauor with God, that nothing whatsoever shall euer bee able to disgrace them with him, so as that he shall for euer cast them off. But this shall further appeare by other things, afterward handled concerning their further dignity. All this of the loue of God, of his ancient loue, and of
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his free loue, and of his vncchangeable loue towards his children, is the more honor vnto them, because as it is said, *Iacob haue I loued and Esau haue I hated: Rom. 9. 17.* so it is said that *the Lord hateth all the workers of iniquity. Psal. 5. 5.* and that *his face is against them that do euill, to cut off their remembrance from the earth. Psal. 34. 16.* And therefore the wicked haue no part in the foresaid loue of God, but it is proper and peculiar only to the children of God. And thus we see, that the foresaid loue of God towards his children is not only to be considered as the principall and first mouing cause of their regeneration: but also as a singular, and most honourable benefit and prerogative. Thus much for the first consideration of the loue of God in making vs his children, viz. as it was the cause of our election at the first, euen before all times, vnto our adoption and regeneration to be made in time. Touching the second consideration of Gods loue in making vs his children, namely as it hath been declared particularly, in giuing his sonne for the effecting of our adoption whereunto we were predestinated and elected, it is said, *So God loued the world, that he hath giuen his only begotten sonne, that whosoever beleeueth in him should not perish &c. Ioh. 3. 16.* If God so loued the world that he sent his sonne, that men might haue euermore life by beleeuing in him, then also in his said loue he sent his sonne to adopt them vnto God. For none can beleue but such as are adopted, and haue the spirit of adoption, whereby to beleue God to be their father. And adoption is one necessary step to euermore life: and without adoption and regeneration, can no man enter into the kingdome of heauen, as our Sauour teacheth *Nicodemus* in the same chapter.

Neither is it only manifest thus by consequence, that God so loued the world, (that is, the elect men in the world) that he sent his sonne for their adoption, but the Apostle doth also teach the same expressly; *When the fulnesse of time (saith he) was come, God sent his sonne made of a woman, and made vnder the law,* (that is, not only borne in the time of the law, but also made subiect both to the obedience and to the curse of the law) *that he might redeeme them that were vnder the law, that they might receive the adoption of sonnes. Galat. 4. 4. 5.*

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By these testimonies it is manifest, not only that God declared his great loue towards vs in sending his own and only sonne into the world, to make vs his children, but that also God the sonne was a principall agent in the work of our adoption and regeneration, as well as God the father: and that we could no more haue been made the children of God without the worke of God the sonne, then without the worke of God the father.

The same is yet further manifest, by the Euangelists interpretation of the propheticall words of *Caiphas* spoken as hee was high Priest, touching the necessity of the death of one for the people, and that the whole nation *should not perish*. For this (saith the Euangelist) *spake hee not of himselfe, but being high Priest that same yeere, he prophesied that Iesus should die for that nation: and not for that nation only, but that he should gather together the children of God that were scattered.* *Ioh. 11. 50.* By gathering together he meaneth adopting: and *by the children of God* he meaneth not them that were already in act the children of God, but that were appointed and predestinated so to be, as before we heard. It is also in the said place to be obserued that he speaketh not passiuely, but actiuely. He saith not, *that the children of God might be gathered together*, but he saith that *he might gather together, &c.* So he noteth that the gathering together and adopting of the children of God, is a worke of Iesus Christ as well as of God the father. The same our Sauour himselfe testifieth, saying: *Other sheepe I haue also which are not of this fold, them also must I bring.* *Ioh. 10. 16.* he saith not they shall be brought, but that he himselfe must bring them. *Peter* accordeth with both the former testimonies, making this to be the end of *Christs suffering once for sinnes, &c.* not that we might be brought only to God, but also that he might bring vs vnto God. *1. Pet. 3. 18.* As therefore we could not haue been saued without Christ, so neither could we haue been adopted without him.

Note.

Therefore also, as before we heard the dignity of Gods children, to be the greater by the worke of the father, so it is also the greater hereby, that the father worketh herein by the sonne: and the sonne worketh with the father as well in this
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our second creation as in the first: For Christ is the same in glory and excellency with the Father. Whatsoever is spoken of the Father (according to the Deity) the same may also be sayd of the sonne. For I (saith Christ himselfe) *and my Father are one.* *Ioh. 10. 30.* and the Apostle saith, *that he being in the forme of God, thought it no robbery to be equal with God.* *Philip. 2. 6.* And he is called *the heire of all things, by whom God the Father made the world: and the brightnesse of the glory, and the ingraued forme of his fathers person.* *Heb. 1. 2. 3.*

Neither was Christ only so excellent as he was God: but he was also very excellent in his humanity: the same being conceived in the wombe of a virgin by the immediat operation of the holy ghost; and being personally vnited to the God-head, that both natures might make one person; and so vnited, being also altogether without sinne, vnspotted, vndefiled, most holy and righteous. In his offices also he was most honorable: being the onely King, Priest, and Prophet of his Church: yea, such a King, Priest, and Prophet, as of whom *Dauid* and *Salomon*, and all their kingly posterity, with the Priests of the law, and the Prophets extraordinarily raised vp and sent to the ancient people of God, were but types, figures and shadowes.

The more excellent therefore that Christ is and was before his sending into the world and afterward, the more hath God dignified his children, in sending him so into the world to make them his children. The more honorable persons that any Prince doth imploy for the good of any other, the more is he dignified and graced, for whose good such honourable persons are so imployed.

Did not *Balak* King of *Moab*, much honour *Balaam* by sending vnto him, first some of the Elders and Princes of *Moab* and *Midian*: *Num. 22. 5. 7.* and 13. and afterward more Princes and more honorable then the former? *verf. 15.*

Was it not a great honor to the Prophet *Isaiah*, that *Hezekiah* sent *Eliakim* the steward of his house, and *Shebna* his Chanceller and the elders of the Priests, to aske counsell of him touching *Rabsheka*? *2. King. 19. 2.* May not the like be sayd of *Iosiah* sending *Hilkiah* the Priest, *Ahikan* the sonne of *Shaphat*, *Achbor* the
sonne

sonne of Michaiah, Shaphan the Chancellor, and Asahiah the Kings servant, to Huldah the Prophetesse for counsell from the Lord touching the finding of the lawe 2. King 22. 12.

That the Centurion sent not one of his own seruants, but the elders of the Iewes vnto our Sauour in behalfe of his sicke seruant, Luc. 7. 3. was it not to doe the more honour to our Sauour?

If the sending of such honourable messengers were some honour to them to whom they were sent, what shall we thinke of Gods sending his owne sonne to vs, and for vs, to make vs his children? Doth not God thereby greatly honor vs? verely it cannot be denied: sith the sending of Christ was more, then if he had sent all the Angels in heauen. *For Christ is made so much more excellent then the Angels, by how much more he hath obtained a more excellent name then they.* Heb. 1. 4.

This is so much the more, because God sent not his sonne in glory, and to liue here in glory, but in basenesse and in forme of a seruant, cloathed with our base nature (yet purged from all corruption as soone as it was separated in the wombe of the Virgin to be that which afterward it was) and so to liue a while in pouerty, in shame, and in all contempt, and at the last to be put to the most shamefull death of the crosse, as though he had been a worme and no man; or as though he had been the vilest man, that had before come into the world.

Were it not a very great honor to a poore, yea, to a trayterous subiect, being somewhere in captiuity, bondage, and great misery, if his Prince should abase his only sonne, and send him disguised in base apparell, and to vndergoe much pouerty and other hardnesse, with shame also and contempt for a time, for the redeeming the said subiect and to bring him home to the Court of the Prince, there to eat meat with the Prince his sonne, and to be accounted as a companion of his? How great then, is this honour that God hath done vnto vs in sending his own sonne, and in exposing him to many, (yea to all) indignities to redeeme vs that we might receive the adoption of sonnes?

Before I proceed any further, let me here insert another principall cause of our regeneration, viz. the mercy of God.

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Note.

This may seeme to be all one with the loue of God, before handled. And indeed it is so like thereunto, that it is often confounded therewith : so that the word loue is often taken for mercy : and mercy is often taken for loue, when there is speech of the dealing of God with men : especially in the matter of election, calling and saluation. This may be obserued in diuers places before alledged, and therefore I stand not vpon it. But although there be great similitude betwixt them, yet they are also to be distinguished. For first of all both are in God towards man, but both cannot be in man towards God. Loue may be and must be in man towards God : but it is very absurd to say that a man may shew mercy vnto God. Againe the loue of God hath respect vnto vs as being only the creatures of God ; euen base creatures, such as were altogether vnworthy so great honour of being made the children of God. But the mercy of God hath respect and relation vnto vs, not only as we are creatures, base, and vnworthy of the foresayd loue, but also as we were miserable, especially polluted with infinit sinnes : yea, dead in all sinnes and trespasses ; more then vnworthy of his fauour, euen such as had deserued his euerlasting displeasure and indignation : as hauing been traitors and rebells against him in the highest degree. Furthermore, the loue of God is in order before the sending or giuing of Christ, being the cause both of our election, and also of sending or giuing Christ Iesus as hath beene shewed touching election out of *Ephes. 1. 5. 6.* and touching the sending of Christ out of *Ioh. 3. 16.* But the mercy of God is only in Christ Iesus, and for Christ Iesus his sake, as afterward shall appeare.

Whereas it is said that we are elected in Christ, that is not to be vnderstood simply of election it selfe, but rather of the ends whereto we are elected, viz. adoption and saluation. To speake simply of election it selfe, it was meerly of the free loue of God, and the efficient cause thereof was only in God himselfe. And so God hauing eternally decreed our saluation, did also at the same instant decree the means of our saluation ; namely the giuing of his only sonne to be made man for vs. We were first in order elected to be saued, and then Christ was appointed and at the same instant destinated, to be the person

person by whom we should be saued. Therefore, as *Peter* saith that the Iewes had put *Christ* to death by the determinate counsell and foreknowledge of God, *Acts* 2. 23. so he calleth *Christ* a lambe vnspotted, &c. ordained before the foundations of the world, *1. Pet.* 1. 20.

Notwithstanding this priority of decreeing our saluation, before the sending of *Christ* was decreed, must be vnderstood of a priority in order in the nature of things, not of a priority in time. For both being eternall and before all times, (to wit the decree for sauing vs, and the decree for sending *Christ* to worke out that saluation for vs) one could not bee before an other in time. For in things eternall, there can be neither priority, or posteriority in time. Thus then we see a plaine distinction betwixt the loue of God, and the mercy of God, either in our election, or in the worke of regeneration, or in any other thing.

That the mercy of God was one of the principall mouing causes of our regeneration, viz. which moued God to worke this worke in vs, it is manifest also by the testimony of *Peter*. For he in his first Epistle and Chapter, hauing after his Apostolicall maner saluted the Christians to whom he wrote, maketh this entrance into the rest of the Epistle, saying: *Blessed be God the father of our Lord Iesus Christ, who according to his abundant (or rich) mercy hath begotten vs againe, &c.* *1. Pet.* 1. 3. Is it not in these words plaine, that the Apostle doth make the mercy of God a principall cause first mouing God to beget vs againe? So the Apostle *Paul* in the worke of our saluation ioineth together *the mercy of God, and the washing of the new birth, Tit.* 3. 5. So also particularly speaking of his owne conuersion from blaspheming, and from persecuting and oppressing of the Church, to the true feare of God, and loue of his Saints, he attributeth the same to the mercy of God, saying: *I was a blasphemer, and a persecuter, and an oppressor, but I was receiued to mercy, or I found mercy.* By the mercy of God here, I vnderstand the pity and compassion that God tooke vpon vs beholding vs in our miserable state by nature, being blind, deafe, dumb, lame, sicke, dead, &c. (as hath been said) and so his bowels of compassion being moued towards vs, and neuer ceasing

ceasing to worke (as it were) in him till by the worke of our regeneration he had released and discharged vs from our fore-said miserable state and condition. I might speake in this place of the mercy of God in forgiuing our sinnes; but because I shall speake afterward of the forgiuenesse of sinnes amongst the benefits belonging to the children of God by their communion with God: therefore I will spare all speech thereof here. In the meane time that God hath shewed such mercy vnto men, as to make them his children, it cannot but adde something to their dignity. For as it is a great preferment to be beloued of God, he being the King of kings: so it is no lesse matter for such miserable, yea, rebellious and traiterous creatures, as we were, to find such mercy with God, as not only to be pardoned of all our sinnes, but also to be made his children: yea, this is the greater matter, because it is a speciall testimony of the loue of God before handled. For if he had not loued vs full dearly, he would neuer haue shewed such compassion vpon vs.

CHAP. VI.

Of Christ Iesus, being one of the principall causes of, and agent in our adoption: of the great price hee hath giuen for it: of the worke also of the holy ghost therein, and of the true nobility of all Gods children by the ioynt working of all the three persons in their adoption.



To returne a little backe, and to consider a little more of Christ Iesus as one of the principallest agents in our regeneration; all before spoken of the fathers sending of him is so much the more, because him selfe also came voluntarily and of his owne accord, euen freely offering himselfe to be so sent, because he saw that no burnt offrings or other sacrifices would be sufficient for our saluation or adoption and regeneration. *Psalm. 40. 5. 6. 7.*

When Christ also was come in the flesh, and saw and felt what it was that the Father had sent him for, and he was come for,

for, did he any waies shrinke, or shew that hee repented of his former forwardnes? Nothing so: but he did most willingly proceed and go through with that which the Father had decreed he should performe, and which himselfe had taken vpon him to doe in our behalfe: viz. not only to accomplish and fulfill all righteousness, *Mat. 3. 15.* which actiuelly was to be accomplished and fulfilled by him; but also to suffer both poeerty, reproch, contempt, and all other indignities, wrongs and iniuries with men: and euen the wrath of God his father, the torments of hell, and the sorrowes of the life to come in his soule as well as in his body, and in his body as well as in soule (we hauing deserued all these things) euen such paines and pangs as would haue broken the backe and very heart strings of all the Angels in heauen.

Notwithstanding, all that he suffered, onely whiles he liued in the earth long before his last passion, *Ioh. 12. 27.* and the very night before his said passion, in the garden, when he praised thrice, *that if it were possible that cup might passe from him, and when his sweat was like drops of blood, trickling downe to the ground, Luk 22. 41. &c.* and in his last passion it selfe, crying with a strong cry and bitter (as it is said of *Mordecai, Ester 4. 1.*) *My God my God, why hast thou forsaken me? Matth. 27. 46.* Yea, so willing did Christ suffer all before spoken, (and ten times more then can be spoken) that, albeit till his time appointed was come, he did sometime auoid the rage and fury of his enemies, yet for all that he did often sharply reprocue his very friends that either gaue him any counsell to the contrarie, *Mar. 8. 33. Ioh. 11. 8. 9.* or that did any thing for to haue rescued him against his enemies that put him to death. *Mat. 26. 53.*

His threefold praier (before mentioned in shew to the contrary) was not so indeed, because it was but conditionall, and shewed the greater extremity of his passion. For after the said praier he did not only rebuke *Peter* for going about to rescue him (as was said) by smiting off the high Priests seruants eares: neither did he onely heale him whom *Peter* had so maimed, the better to shew that he neither had pleasure in *Peters* rashnesse, neither had any spleen against the said high Priests seruant that had come out with other to apprehend him: but he

Note.

did further also tell him, that if he would he could by his prayer to his father haue obtained *more then twelue legions of Angels, to take him from them.* Who then had laid their hands vpon him? *Mat. 26. 53.* Doth not this most plainly testifie that he did all most willingly? Doubtlesse it doth. For otherwise he could as easily haue auoided, yea and confounded all the company though comming forth with swords *and stanes to take him, as by telling them that he was the man they sought for, he made them to goe backward and to fall to the ground. Iob. 18. 6.*

By these things therfore, that God so loued vs, that to make vs his children, he sent his owne sonne, and that in forme of a seruant, yea, and worse then a seruant vnto wretched men (not for doing any thing (as *Paul* forbiddeth vs to be the seruants of men. *1 Cor. 7. 23.*) but for suffering any thing at their hands: And that the sonne himselfe did also this most willingly and cheerfully without any constraint, doth it not manifestly appeare, that the adoption of the children is much graced and honored?

Yea certainly, the more is that their adoption to be the children of God graced and honored by all things before spoken of, because as Christ was therefore sent, and did therefore come, and being come did also willingly vndergoe and suffer all, so also he did effect that, which was so the end of his sending, comming, and suffering. For so it is said of him (not of the father) that *as many as receiued him, to them he gaue prerogative to be the sonnes of God; (or to be the children of God) euen to them that beleeu'd in his name: Iob. 1. 12.* And so although it be said in one respect that *he is not ashamed to call vs brethren, Heb. 2. 11.* yet both in the same place vers. 10. in another respect he is insinuated also to be our father, in that it is said, *that he brought many children vnto glory.* and also he is expressly intituled by the name of *Euerlasting father: Isai. 9. 6.* Moreouer by these things thus written, it is most apparant, that Christ hath not onely made vs the children of God, but also that he hath paid full deere for our said adoption. Therefore it is said that *we are bought with a price, 1. Cor. 6. 20. and 7. 23.* and this price was not any corruptible thing, *as silver or gold, but his owne most pretious blood. 1. Pet. 1. 18. 19.* and by the blood of Christ are ment all those

those his dreadfull sufferings before mentioned. If God had sent all the Angels of heauen and they had taken our nature vpon them, and therein had shed their blood for vs, it had been nothing to the blood of Christ : because Christ was the Lord of the Angels, and all the Angels were to worship him. *Heb. 1. 6.*

But to leaue that which was not, and to returne to that which was, it is much, and exceeding much, that God hath honored mankind, especially his children, by giuing vnto them all liuing creatures, to be killed for preleruation of their present life. Much more then is this honor (and ten times greater then the heart of man can conceiue) that God *hath not spared his owne sonne, but giuen him to the death. Rom. 8. 32.* (yea, to such a death as he suffered, euen the cursed death of the Crosse) that being dead in sinnes we might *be made aliue. Ephe. 2. 5.* and so *receiue the promise of the spirit. Gal. 3. 14.* whereby to call God our father, and to be called the children of God.

This were a worthy meditation, euery time we see sheepe or lamb, or pigeon, or chicken, or any thing els, by butcher, or by any other body, to be killed for vs; it were (I say) a worthy meditation, if then we could thinke and say, This is a great honor of God towards vs, that this innocent and harmelesse creature must die to preferue vs aliue. But (O Lord) how hast thou honored vs, by giuing thy sonne, thy only sonne, thy sonne whom thou louedst most deerely, euen as thy owne soule, thy sonne Iesus, to be slaine, and to suffer more then a thousand bodily deaths, to make vs thy children, that so we might liue in thy sight!

Did not *Abrabam* greatly honor God, when he was so willing, *to take now* (without delay or any stay for issue of him) his sonne, his only sonne, his sonne *Isaack* (in whom the promise was made of blessing for all nations) his sonne whom he loued most tenderly, (not only for natures sake, but also for the promise sake) and to goe to the land of *Moriab* (an vnknown country) and to offer him (that is, to kill him with his own hands, not to giue him to another to be offered and killed) *for a burnt offering* (an honourable but an hard and wofull kind of death, for the naturall father to put his own naturall

sonne vnto) *upon one of the mountaines which God should shew him. Genes. 22. 2.* (he could not tell where) did not *Abraham* (I say) greatly honor God, by being willing and ready to doe it; and by going so farre in the doing of it, that the knife was in his hand to haue killed his owne sonne vpon Gods commandement in that behalfe; and that therefore he had done it indeed, if God himselfe had not countermanded him, and forbidden it? Doubtlesse *Abraham* did so thereby honour God, that *Abrahams* faith in that behalfe hath beene the more renowned and honorable euer sithence, and shall be renowned and honorable to the end of the world.

How then hath God honored vs by giuing his sonne for vs? and how hath Christ Iesus honoured vs by giuing and offering vp himselfe a *sweet smelling saour* and sacrifice to God for vs, that did by our sinnes stinke most noysomely in the nostrills of God? *Abraham* had receiued his sonne from God: God had not receiued his sonne from vs. *Abraham* might haue had an other sonne from God, as well as he had *Isaak*; God could nor haue an other besides Christ. *Abraham* did owe his sonne, and all that he had; yea, himselfe also to God: God oweth nothing to vs.

Abraham had a commandement to offer his sonne *Isaak* vnto God. Had God any commandement, or could any command God to giue his sonne vnto vs and for vs. *Abraham* and his sonne both were to dy at the last. The sonne of God was as immortall and free from death as God himselfe, because he was God with his father. *Abraham* had had his sonne but a while: but God had had his sonne from all eternity. *Abrahams* sonne was like to himselfe but in part: Gods sonne was perfectly and fully like vnto him.

In all these respects and in diuers other, we plainly see how much more God hath honored vs by giuing his sonne, as also how much more Christ hath honoured vs by giuing himselfe for vs, then *Abraham* honored God, by giuing his sonne vnto God, that had first giuen him to *Abraham*.

Again we were it not a great honour to any poore and base subiect &c. being in miserable bondage and captiuitie (as before I said) for his Prince being wise and knowing what he doth,

doth, or for such a sonne of such a Prince to giue a very great price for his ranfome? who then can expresse the honor that Christ Iesus hath done to vs, in that being *the sonne of his father, tender and deere vnto him* (as Salomon speaketh of himselfe in respect both of his father and mother. *Pro. 4. 3.*) and being euen *the sonne of his fathers desires* (as Bethsheba spake of Salomon and to Salomon. *Pro. 3. 1. 2.*) and being *full of wisdom and grace*, *Luk. 2. 40.* and being the wisdom of his father *Luk. 11. 44.* *And hauing all treasures of wisdom and knowledge hid in him*, *Coloss. 2. 3.* who (I say) can expresse the honor that Christ Iesus, being such as he is and alwaies was, hath done vnto vs in giuing a greater price for our ranfome and adoption to his father, then all the kingdomes of the world (ten thousand times told) are worth? For do we not account of all things, according to the price that wise men doe giue for them? Is then the adoption of Gods children lightly to be accounted, for which Christ gaue as great a price as for our saluation? This of the price which Christ hath giuen to make vs the children of God, is the more, because he gaue not the same price or any other, for to redeeme the Angels (*that kept not their standing*) *that they might with vs receiue the adoption of sonnes.*

Before their fall they were so much more glorious then man before his fall, by how much more their habitation and employment in heauen, was more glorious then Adams in earth: yet, hath Christ Iesus, in making in vs his children altogether passed them ouer: *and they are still reserved in everlasting chaines vnder darknesse, vnto the iudgement of the great day.* *Iude 6.*

How greatly therefore hath Christ honoured vs by giuing such a price to make vs the children of God, who dwell in houses of clay, and who touching part of vs are but wormes meat, whereas he hath giuen none at all, for them that before their fall, were most glorious spirits, dwelling with God himselfe in heauen?

Because also the holy ghost is of the same glory and excellency with God the father, and God the sonne, therefore the worke of the holy ghost in our adoption is likewise to be considered with the worke of the father and of the sonne. For the

father and the sonne worke not without the holy ghost. As in the first creation it is said that *the spirit of God moved vpon the waters, or saie vpon the waters,* and vpon the whole matter of all things before created (euen as a bird sitteth vpon her eggs) to bring the said first matter into forme and fashion, and so did immediatly execute that in the first creation which God the father had decreed, and which God the sonne had spoken concerning the said creation: so in our second creation and adoption God the father and God the sonne work not immediatly but by God the holy ghost.

The same holy ghost also is he, by whom the coming of Christ into the world, his death, and other things he suffered, euen the whole price which hee gaue of his actiue and passiue obedience for vs, is applied vnto vs.

Our Sauour likewise attributeth our regeneration to the spirit, as well as it is elsewhere ascribed to the father: *Except a man be borne of water, and of the spirit, &c. That which is borne of the flesh is flesh, and that that is borne of the spirit is spirit, &c.* and againe, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every man that is borne of the spirit.* Ioh. 3. 5. 6. 7. 8.

Yea the spirit of God seemeth to be that very *immortall seed of our new birth* whereof Peter speaketh, 1. Pet. 1. 23. I know that other doe interpret the word to be that *immortall seed* there spoken of, because it is said, *not of mortall, but of immortall seeds, by the word.* Notwithstanding to me it seemeth otherwise, because the Apostle changeth the first preposition (*of*) vsed in the first place, into another, viz. into (*by*) vsed in the second place in speaking of the word. And therefore I doe rather thinke the word there to be noted, as the instrument onely, whereby that *immortall seed of our new birth* before spoken of, is conueied into vs. This (I say) I doe the rather thinke because of the change of prepositions, the Apostle not saying, *being borne anew, not of mortall, but immortall seed of the word,* but laying in this last clause, *by the word.*

Yea, I am, and shall be the more fully perswaded of this interpretation to be the right (till I shall heare, or see better reason then I haue done for the former) because of the places before

fore alleged, to proue our regeneration to be of the spirit of God, as well as of the father, and of the sonne, and because the preposition *of*, first vsed in that place of *Peter*, is so constantly vsed in all the former places concerning the spirit, viz. *Ioh. 1. 13.* and *3. vers. 5. 6.* and *8.*

I acknowledge the word to be called seed, in respect of the fruits of righteousness, *Luk. 8. 11.* but for the reasons before alleged, I cannot yet thinke it to be there vnderstood for the seed of our regeneration, any otherwise then it is the instrument of conueying the spirit of God into vs.

Moreover, the spirit is called the spirit of adoption, whereby we cry *Abba father*, that is, whereby we call God our father, and whereby we are called the children of God. Yea, it is further said, that the same spirit beareth witnesse to our spirits that we are the children of God: *Rom. 8. 15. 16.*

So then the holy ghost doth both immediatly beget vs to God, and is also a witnesse of that our begetting again to God, and of our being the children of God. But I will stay no longer in this point. To conclude therefore all the former arguments hitherto vsed for the dignity of Gods children; sith they haue so honourable a father, and sith their adoption is thus honored, with the worke of all the three persons in the Deity; and sith the originall cause of the said adoption is both the free loue of God the father in sending his owne and onely sonne; and of the sonne in comming so willingly and submitting himselfe so cheerfully to so base a condition for the effecting of the said adoption; and sith also he gaue so great a price for it, it cannot be, but the worke it selfe is very honorable.

Thus we see, that they that be againe so regenerated of him, and by him, by whom they were at the first made, haue obtained a new state and condition, and are not as they were, of the world worldly, of the earth earthly, and of flesh fleshly: but of heauen heauenly: of God the father (of whom the whole family in heauen and in earth is named *Ephes. 3. 15.*) called his children; of Christ denominated *Christians*, *Acts 19. 26.* and of the spirit said to be *spirituall*, *1. Cor. 2. 15.* So they are not only humane, by the humane nature, but also diuine by participation of the diuine nature: *2. Pet. 1. 4.* not touching their substance, but touching

touching diuine qualities and operations.

Such therefore, and only such may truly speake of nobility. For only they may most truly say, they are borne of God, as we haue seen before, chap. 2. 29. and as the Apostle speaketh afterward chap. 4. 7. And they onely may most truly also say further, *that they are the generation of God, Acts 17. 28.* and that in such maner, as that thereby they are citizens of heauen, and inhabitants together with the glorious Angels: as afterward we shall heare more at large.

In respect of this nobility, and without this, all other nobility is nothing in Gods sight. Yea, that which our Sauior speaketh of the Iewes particularly, may be said generally of all that are not the children of God, *They do the works of their father the diuell, and the lusts of their father they will doe. Iohn 8. 41. 44.* Not much vnlike also is that description of *the King that is the sonne of nobles, that eat in time for strength, and not for drunkennesse. Eccles. 10. 17.* For what doth Salomon by this description teach els, but that such kings are most renowned and noble, which doe adorne their kingly descent with true piety and sobriety? And though Salomon speake but of *eating in time for strength and not for drunkennesse*; yet by this one vertue hee meaneth all other. And of this vertue he maketh choice aboue other, because it is in a manner the rarest of all other, especially in kings. It is hard to find any man that hath abundance, to be sober and moderate in the vse of meats & drinke, and to eat both only in time, and also for strength, not for excessse, and pleasure. I may also apply to this purpose, that which is said by the Prophet, which confoundeth them that are *excellent or noble in the earth with the Saints, and the Saints with them, Psal. 16. 3.* thereby teaching, that the Saints onely haue the best excellency and nobility, and that none may rightly be called excellent or noble, but such as are Saints. And indeed seeing all that are not sanctified, cannot but be of the diuell as doing his works, what greater basenesse, vilenesse, and ignobility can there be then to be such? Seeing therefore these things are so, who seeth not but that the state of Gods children is much dignified thereby? For who doth not highly account of nobility? what struiuing, what labouring, sometime also

also what offering and paying is there for it? For it? For what? Euen for names and titles of nobility, which earthly Princes haue in their power to bestow? what struing then, what labouring, and what praying, (in stead of paying) ought there to be for that nobility, which only commeth from the God of heauen and earth? Nobles here of the world sit with Princes of the world in their Parliaments, to make lawes for the gouernment of other. But it is better to receiue lawes from God then to make lawes for men: and it is much better for a man to gouerne himselfe, then without that to prescribe and giue lawes for the gouernment of other. Last of all we shall heare afterward, that the least of Gods children shall sit in greater place with Christ Iesus, euen to iudge the world, in his heauenly Parliament, then the greatest nobles that euer were in the earth did euer sit with any earthly Prince, in their earthly parliaments. Thus much for this point.

CHAP. VII.

Of the excellent instruments that God useth in the work of our regeneration, viz. the ministers of the word, and the word it selfe.



Having hitherto spoken of the excellency of the authors of our regeneration, and of the principall motiues of them thereunto, &c. let vs in the next place consider what instruments the sayd authours haue vsed to effect our regeneration. This point I will dispatch very briefly that I may the more hasten to other things. Touching this therefore, though God himselfe (I meane Father, Sonne, and holy ghost) bee the onely authors of our regeneration, yet we heard before, that men are the instruments of God; whereby the immortall seed of our new birth is conueied vnto vs, for the effecting of our sayd new birth. These are chiefly the ministers of the word, touching whome, as wee haue heard, the Apostle saith that some plant, and other water, but that God giueth increase; so hee also saith of himselfe and all other that they are labourers together with God.

Now

Now touching the ministers of the word, especially of the gospell, it is said for their commendation and honour; *How beautiful are the feete of them that bring glad tidings of peace &c. Rom. 10. 15. out of Isa. 52. 7.* Where the word of admiration, (*how*) is to be noted, as teaching, (as before hath beene insinuated chap. 2.) that indeede the calling of the ministers is more honorable then well can be expresse. The synecdoche also of their feete, put for their whole man, importeth that if the *feete of them that bring glad tidings be so beautifull, how much more beautifull* should their faces be?

For what doth *the glad tidings of peace* there meane, but the preaching of the Gospell, which is the doctrine of our reconciliation to God, and of our peace made with God *by Iesus Christ, by whom it pleased the Father to reconcile all things unto himselfe, and to set at peace through the blood of his Crosse, both the things in earth, and the things in beaven? Col. 1. 20.* that is, both the elect living stil vpon the earth, and also elect, whose soules before that time had beene translated into heaven. For as touching the Angels of heaven, what neede they any reconciliation, or how could they be reconciled, that neuer had offended God, or were alienated from him? Therefore the gospell is called *the ministerie of reconciliation. 2. Cor. 5. 18 and the word of reconciliation, verse 19.*

It is also called *the Gospell of peace. Ephes. 2. 15.*

As the ministry of the Law may be called the ministry of wrath, because it discovereth our sinnes, whereby we deserue the wrath of God, and so it testifieth the wrath of God, (in which respect *Iosias* at the finding of the book of the Law, that had bin long hid, is sayd to haue rent his clothes, *2. Kings 22. 11.* as perceiuing thereby the transgressions of the people, and the wrath of God hanging ouer their heads for the same) as (I say) the Law in that respect may be called the ministry of wrath because it testifieth and sheweth the wrath of God prouoked by mens sinnes against the Law: so the gospell may be and is called the gospell or *the glad tidings of peace*; not only because it maketh peace here below betwixt man and man, & betwixt man and other creatures, *Isa 11. 6. &c.* and in man likewise towards God, making them as meeke as lambes that were

were before as fierce as Lions & Tigers: but also because it testified God to be at peace by Iesus Christ with me. In this respect therefore, we might the Apostle, & we might the Prophet say in commendation of the ministers of the gospel, *How beautiful are the feet of them that bring glad tidings of salvation!* And if their feet are to be thought so beautiful, much more their faces. The face of *Moses* having received that law that is, as we heard, the ministry of wrath, was so beautiful and did so shine, that the people could not endure the sight thereof. *Exod. 34. 30.*

Wherefore did the Lord put such glory upon the very face of *Moses*? was it not to make him in respect of his ministry, the more honorable with the people? What then is to be said of the ministers of the Gospel in the former respect?

Before the coming of Christ, prophets that were sent to call men to repentance, (the first step of the children of God and the beginning of their regeneration) prophets (I say) so sent to call men to repentance by denouncing the judgments of God against them, were so honorable that both God himselfe joined the regard of them with the regard of kings, saying, *Touch not mine anointed, and doe my prophets no harme.* *Psal. 105. 15.* and also that kings were glad of their company, for the honoring of them before their people: *1. Sam. 15. 3.* And therefore they accounted them as their fathers: *2. Kings 6. 21.* and *13. 14.* yea, wicked kings did so account of them; as appeareth by the two former places speaking of the kings of Israel, who after the falling away of the ten tribes from the house of *David* were all euill.

In the time of our Sauour such Prophets beeing in some sort ceased, *Iohn Baptist* rayed vp betwixt such prophets and Euangelicall ministers, is commended by our Sauour in this manner; *What went ye out (into the wildernes) to see? A reed shaken with the wind; but what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft clothing (that is, such as flant & ruffle it out in silkes & veluets, and be georgeously apparelled) are in Kings houses. But what went ye out to see? A Prophet? yea, I say unto you, and more then a Prophet &c.* So our Sauour magnified *Iohn Baptist*, not onely about gallant and gorgeous courtours

courtiers, but also about the ancient Prophets: yet for al that, he commendeth the least minister of the Gospell about him, saying, *Notwithstanding, he that is least in the kingdom of heauen, is greater then he, Mat. 11. 7. 8. 9. 10. 11.*

The excellency also of the ministers of the word (especially of the Gospell) is manifest by the honorable names and titles giuen vnto them by God himselfe. For are they not called in a speciall manner, *the men of God*? *1. Kings 13. 1. 2. Tim. 3. 17.* Be they not intituled *the lights of the world*? *Mat. 5. 14:* yea, was not *Iohn Baptist* called *a burning and a shining candle*, *Ioh. 5. 35.* Doth not the Apostle say of himselfe and of other: *We are Embassadors for Christ*, *2. Cor. 5. 20.* Be they not called *the salt of the earth*? *Mat. 5. 13.* because by their doctrine they should both suck out the corruption of men, and season them (as it were) to be fit sacrifices for God.

Are not ministers of the word, as well as Kings, and Princes, oft times in the Prophets, as also in the writings of the Apostles, called by the names of Pastors or Shepherds? Are not the ministers of the seuen Churches of *Asia* called *starres and Angels*? *Reu. 1. 20.*

Hath then the Lord alwaies imploied such honorable persons in the calling of his children, that is, both in the first gathering and begetting of them againe vnto himselfe: and also in the feeding, nursing, and strengthening of them being so gathered and begotten? And shall we thinke that the state of the children of God themselves is not likewise very honourable? Princes and other men of great place and wisdom, vse the more honorable persons in any businesse (as before vpon other occasion wee haue heard by the example of *Balak* King of *Moab*, of *Hezekiah*, and *Iosiah*, &c. chap. 5.) by how much the seruice it selfe is more honourable. Shall we then thinke that the most high God of heauen, great in wisdom and power, would employ so honorable persons vpon a businesse not futable vnto them? Doubtlesse as Princes sending forth such in Embassage, or employing in some other great seruice such as before were not very honorable, doe therefore grace and dignifie them with some new honorable titles, as of Knights, whereas before they were scarce equires; or of Barons, where-

as before, they were but knights; or of Earles, whereas before they were but Barons, & that to this end that their ambassage or other works wherein they are employed may be the more honorably accounted of, yea, and because their employment being it selfe honourable, doth therefore require like honorable persons to be employed therein: so because the worke of our regeneration is very honorable, and to teach all men honorably to thinke of it, therefore hath the Lord with such Titles dignified and graced his seruants whom he doth employ to worke and effect the same.

If any, notwithstanding that before said of the excellency and preheminance of the ministers of the gospell (aboue the ministers of the Law, euen aboue the great prophets) shall for all that conceiue more honourably of the prophets, then of the ordinary ministers of the gospell (though there bee no reason so to do, because as the ministry it selfe of the gospell is more honorable then the ministry of law and vnder the Law, so the ministers also of the gospell, are in like manner to be esteemed) let such consider also, that all the doctrine of the prophets is written for the begetting of the children of God in these dayes, as well as it was preached in those dayes, for the begetting of the elect then liuing. So it is expressly sayd, *what soeuer things are writtē aforetime, are writtē for our learning, that we through patience & comfort of the scriptures may haue hope.* Rom. 15. 14. What hope can there be without adoption and regeneration, as shall afterward appeare? If then the former writings of the prophets be as well for the regeneration of children to God now, as the ministry of the present ministers; why may not those writers be as well called ministers for vs, as they were indeed for those ages wherein they liued? yea, they are so called; yea, they are sayd to haue ministred rather for vs then for themselues, and for other, that then liued with them.

So sayth the Apostle *Peter* most expressly, speaking of the prophets that had enquired and searched of the saluation before spoken of by him, and saying, that vnto them it was revealed that not vnto themselves, but vnto vs they should minister the things which are now shewed by them that haue preached the Gospell

Gospell, &c. 1. *Pet.* 1. 12. These words are not to be taken for a simple deniall, as if the Prophets had not ministred at all vnto themselves and to other of those times, the things that were afterward preached, but rather they are comparatiuely to be vnderstood, viz. that they did not so much minister those things to them of that age, as to succeeding generations. Therefore the regeneration of the children of God of these times, is not wrought only by the present ministry: but also by the ministry of the ancient Prophets.

How honorable therefore is that state and condition, for the better working whereof the Lord hath not only now giuen present ministers, and graced them with honourable names, but hath also so many yeeres before raised vp such worthy persons as the ancient Prophets were?

With this argument from the excellency of the instrumentall fathers of our regeneration, let vs ioyne an other the like, from the excellency of the instrument it selfe, whereby the said instrumentall fathers doe beget vs againe vnto God, that is, from the excellency of the word of God. For this is it whereof the Apostle *James* saith thus: *Of his owne will hath he begotten vs againe with the word of truth,* *James* 1. 18. and whereby our soules are renued, or restored, *Psal.* 19. 7. The Apostle *Paul* also saith: *In Christ Iesus haue I begotten you through the Gospell,* 1. *Cor.* 4. 15. It is that also, whereby we being so regenerated and new borne, are fed, and nourished, and doe grow to a perfect man in Christ Iesus, 1. *Pet.* 2. 2.

This word of God is not onely excellent in respect of the author thereof: 2. *Tim.* 3. 16 and respect of the perfect matter therein contained, (as afterward wee shall heare) but also for these attributes thereof, *sure, right, pure cleane, (or cleane) true, &c.* *Psal.* 19. 7. 8. 9. and for that it is called and is said to be the sword of the spirit: *Ephes.* 6. 17. *linely and mighty in operation, sharper then a two edged sword, entering thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and of the marrow, and discerning the thoughts and intents of the heart,* *Heb.* 4. 12. So in these and in other respects, it is said to be more so be desired then gold, yea, then much fine gold: and to be sweeter then the honey and the honey combe, *Psal.* 19. 10. 11. and 119. 14. & 73. and 103. And

And as the word of God generally is thus commended. so specially the Gospell is valued at the same rate, *Mat. 13. 44-45.* where it is not only called by the name of the kingdome of heauen, because it is *the word of that kingdome, Mat. 13. 19.* that is, the word whereby we attaine both vnto the kingdome of grace in this world, and also the kingdome of glory in the world to come, but also by a double parable, (for the more certainty thereof) it is commended to be better then all treasures, and then all pearles.

Paul also comparing the Gospell with the law, saith thus: *If the ministration of death written with letters, and engraven in stones was glorious, so that the children of Israel could not bebold the face of Moses for the glory of his countenance. &c. how shall not the ministration of the spirit be more glorious? For if the ministration of condemnation was glorious, much more doth the ministration of righteousness exceed in glory, 2. Cor. 3. 7. 8. 9.* Yea, so excellent also is the mystery of the Gospell, that one end thereof is said to be that vnto principalities and powers in heauenly places (that is, vnto the blessed Angels, waiting vpon God in the heauens) might be made known by the Church the manifold wisdom of God, *Ephes. 3. 10.* our Sauour also threatneth, that such as should not receiue his disciples sent forth by two and two, to preach for a time for preparation of the way to the Gospell, should find it harder at the day of iudgement, then the inhabitants of *Sodom and Gomorrha*, who had been most fearefully destroyed with fire and brimstone from heauen, *Mat. 10. 15.* The Apostle also speaking comparatiuely of the punishment of the transgressors of the law, and of the Gospell saith: *If the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, how shall we escape if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him? God bearing witness thereunto both with signes and wonders, and diuers miracles and gifts of the holy Ghost? &c. Heb. 2. 3. 4.*

In these two places ioyntly considered, we haue first an argument for the excellency of the Gospell from the punishment of the contemners thereof. For first if they should re-

ceiue so great a iudgement (not that resisted them, and draue them out of their countries with fire and sword, but) that did not receive them which were sent only by their preaching to prepare a way for the Gospell; then (as followeth comparatively in the second place before alleged) how much greater shall the punishment of those be, that both neglect, and also contemne, and persecute the Gospell? Doth not this commination of so great punishment to the neglecters and contemners of the Gospell, much magnifie the excellency of the Gospell?

Againe, in the second place before alleged, we see other arguments for the excellency thereof, viz. first it was first preached (touching the cleare manifestation of it) not by any seruants, (as in former time the word had been preached) *but by the Lord himselfe*, as before he had said, *that in these last daies God hath spoken vnto vs by his sonne*, Heb. 1. 1. Secondly that God himselfe had borne witness actually to the excellency thereof *by signes & wonders, &c.* thirdly that he also graced it with many *gifts of the holy ghost*, according to former prophecies in that behalfe, especially that of *Isa. 2. 28.* so applied by *Peter, Act. 2. 17*

To conclude therefore this argument, sith this word of God is so excellent, (whereby the regeneration of the children of God, of whom I doe now speake, is at first wrought, and afterward perfected,) shall we not thinke, that the state of such children of God is also excellent?

Do not wise men according to the worthinesse of any work apply and vse the more worthy instruments about the same? Much more therefore are we to thinke the same, of the most wise God.

CHAP. VIII.

Of faith a chiefe internall cause of regeneration, or the first degree and step thereunto; and of Christ againe, as he is the chiefe matter of regeneration, as before we heard him to be one of the principall efficient causes likewise thereof.



hitherto we haue heard of the dignity of Gods children, by the efficient causes of their adoption, both principall and instrumentall. And all these causes touching their owne being haue beene externall.

For

For although the spirit of God be within in vs, when it doth adopt and regenerate vs, and so may be called internal, in respect of the operation thereof in vs, yet it may be accounted external in respect of the being that it hath of it selfe, and by it selfe, without vs.

The next thing to be handled for the further amplification of the said dignity is faith: because it may be considered in this argument, either as a meer internal efficient cause of our said adoption and regeneration: or as the first step and degree thereunto.

It may be considered first as a meere inward thing: because all the being of it is altogether within vs, not at all without vs. It may be considered as an efficient cause of our adoption, because it is that whereby we lay hold of Christ, by whom and in whom alone, we do both at the first receive the spirit of adoption, and be regenerated the children of God: and also afterward do feede so vpon him, that wee grow vp to a perfect stature of him. Therefore these phrases, *to come to him, to eat his flesh, and to drink his blood* are often used (especially *Iob. 6.*) to expresse our communion with him by faith, and to signifie our beleeuing in him. So also it is said that *Christ dwelleth in our hearts by faith, Ephes. 3. 17,* and that *we stand by faith, viz. in Christ Rom. 11. 20.* So also faith is not only the inward instrument of our communion with Christ, but also the next fountaine of all other vertues (afterward to be spoken of) wherein likewise consisteth our regeneration and new birth. For by faith our harts are purified, *Act. 15. 9.* and *faith worketh by loue, Galat. 5. 6.* and *this loue is the fulfilling of the Law. Rom. 13. 10.* and *the bond of perfection. Colos. 3. 14.* and commeth out of *faith unfeined. 1. Timo. 1. 5.* and therefore sayth vnfeined may be said to bee the next cause of our communion with Christ, and consequently of all other things, wherein our regeneration doth consist.

As also, not beleeuing God, and beleeuing the diuell, were the first degrees of mans fall, *Genes. 3. 3.* and 6: so to cast away al giuing credit to the diuell, and to beleue in God, is the first degree of our regeneration and new birth, whereby, wee that were fallen are raysed vp againe.

This faith is the beleeuing of all things past, of all things present, of all things to come, conteyned in holy Scripture for vs to beleue: neyther only the beleeuing of them historically to be true, but also the particular application of them to our selues.

The very wicked themselves, doe beleue the truth of the Scriptures historically: yea, many of the reprobate, yea, the very Diuels *themselves do so beleue and tremble: Iames 2. 19. Mar. 1. 24.* But the wicked (though elected) before their calling, do not beleue by particular application; because then their harts should be purified from their wickednes (as before we heard) they hauing apprehended Christ *that gaue himselfe for vs, not only to redeeme vs from all iniquity, but also to purge vs &c. Tit. 2. 14.* and that *he might sanctifie and cleanse vs, &c. Ephef. 5. 26.* The wicked also (though elected) *are in the power of Satan* (as afterward we shall heare) and to be accounted of the world. But by *faith we overcome the world: 1. Ioh. 5. 4. and the Diuell himselfe: Ephef. 6. 16. 1. Pet. 5. 9.*

The reprobate neither haue faith, neither can haue it: as for the reasons before vs touching the wicked generally; so also because the decree of God touching their reprobation is as well vnrepealeable and vnchangeable as the decree of God touching election: and those reasons which make also for the certainty and perpetuity of the elect, make also (for the most part) as strongly for the immutability of Gods decree touching reprobation:

That which hath bene sayd of the wicked that are elected (viz. before their calling) and of the reprobate to bee without faith, may much more be sayd of the diuels.

But for as much, as neither reprobate men, nor the Diuels can beleue, because Gods decree concerning their reprobation is vnchangeable, therefore here may a question be moued, whether infidelity and vnbeleefe bee a sinne or no. For sith they cannot be saued, what sinne is it in them not to beleue in him, by whom saluation is purchased? Nay rather, it may seem to be sinne, to beleue that that is vntrue.

I answer to the latter first, that concerning the diuels, not to beleue in Christ, with application to themselves, is no sinne in them;

them: because, as Christ came not to saue any of them, neither tooketh their nature vpon him, so there is no commandement for them to belecue in him as their Sauour. Notwithstanding, God hauing giuen his sonne for the redemption of all elect men, therefore the diuels not beleueing this, or perswading any of the elect not to it, do therein greatly sinne, and so they shall certainly aggrauat their condemnation. This then is breefely the solution of this question touching the Diuels, that they sinne not in not beleueing in Christ for themselves, but that they sinne greatly in not beleueing that Christ came to saue elect men, and in perswading any of them not to beleue it.

Touching reprobate men, though Christ came not to saue them, neither did so much as pray for them. *Iob. 17. 9.* yet because Gods decree in this behalfe is not particularly known vnto them, but God generally propoundeth his promises, not particularly telling any by his externall word, whose names are writt'n in the booke of life, whose are not; but only recalling this by the worke of his spirit in calling them that are chosen, therefore the scripture pronounceth generally of *all men that doe not beleue, that they are condemned already*: *Iohn 3. 18.* Who then are they that doe or shall beleue? Only the elect. For therefore it is not onely said that *All men haue not faith*. *2. Thes. 3. 2.* but also that *faith is the faith of Gods elect*. *Tit. 1. 1.* and, *that as many as were ordained to life beleueed*. *Acts 13. 48.* And, *that if the Gospell be hid, it is hid to them that are lost*. *2. Cor. 4. 3.* If al had faith all should be saued, for *by faith we are saued*. *Ephes. 2. 8.* and *The iust shall lue by his faith*. *Heb. 3. 4.*

The faith of Gods elect is called *most holy*: *Iude 20.* and *most pretious*: yea, *more pretious then gold that is tried in the fire*: because though gold be tried, yet it perisheth. *1. Pet. 1. 7.* But they that trust in the Lord are like to mount Zion that standeth fast *Note.* for ever. &c. *Psalm. 125. 1.*

All the elect that haue faith, haue not the like measure of faith, because God that giueth it, giueth it as pleaseth him. *Ephes. 1. 9.* and *4. 7.* and because all haue not the like meanes neither the like time &c, but where it is left, euen as a grayne of mustard seede (viz. not onely for quantity but also for qua-

lity, quicknesse, life and efficacy) there it is most holy and precious: because to such as haue such faith, nothing (making to Gods glory and their saluation,) is impossible, yea, all such things are possible. *Mat. 17. 20.* and *21. 21.* and *Mark. 9. 23.*

If any obiekt the former places, to be vnderstood of that kind of faith, whereby men wrought miracles, and which was but for a time: I answer, that although our Sauour doe indeed deliuer those speeches by occasion of some miracles, which he had then wrought: yet they are also more generally to be vnderstood euen of a iustifying and sauing faith, as touching the obiekt thereof, I meane, as touching matters that appertaine to saluation: Otherwise that faith whereby a man is to saue his owne soule, should be inferior to that, and of lesse force then that, whereby he is to saue, (or in those daies was to saue) other, by such working of miracles: were not this absurd in diuinity?

Thus much shall suffice to haue spoken of faith in this place: either as a speciall and internall cause of our regeneration and new birth to be the children of God, by incorporating vs into the onely, naturall, and first begotten sonne of God: or at least as the first step and degree to our said regeneration. More perhaps vpon other occasion, shall be spoken of this faith afterward. In the meane time, the more excellent that we haue heard it to be, and the more proper to the children of God, the more excellent also we must needs acknowledge the state of the children of God to bee in respect thereof.

The next point to be considered is the matter it selfe, wherein chiefly the regeneration of the children of God doth consist. This is first of all, their communion with Christ. For Christ alone being the onely, naturall and proper sonne of God (as hath been said) no other can be the children of God (as now we speake) but only by communion with him, and incorporation into him, whereby they may be (spiritually) *flesh of his flesh, bone of his bone*, and members of that body, whereof himselfe alone is the head. So many as haue this communion with Christ, so many may truly bee called the beloued children of God. Therefore they that are so regenerated are said to be *begotten*

gotten againe in Christ Iesus, 1. Cor. 4. 15. to bee new creatures in Christ, 2. Cor. 5. 17. Galat. 6. 5. and to be created in Christ Iesus, Epheſ. 2. 10. and 4. 24. So farforth therefore as we are in Christ, we are the children of God. And so many as are not thus incorporated into Christ, are not in truth, neither ought to be called the children of God. Such perhaps may be so accounted by other, yea, peradventure, they may so account themselves. But as those that are begotten in adultery by an adulterer, may be reputed the children of the lawfull husband to the adulteresse, and yet are indeed bastards, and for the most part may be discerned so to be by their bastardy conditions; so is it with them that liuing in the Church of God doe profess themselves to be the children of God, and be so reputed by other, and yet haue no communion with Christ. Though they be reputed to be the children of God, yet they are no better then bastards, and bastards they bewray themselves to be, by their bastardy minds and conuersation.

Although therefore in one respect we reckoned Christ before amongst the efficient causes of our regeneration, and that therefore in respect of his excellency our regeneration also is to be accounted the more excellent: yet in another respect, he may also be accounted the materiall cause of our regeneration, euen as naturall parents are both the efficient causes of our naturall birth, and doe likewise communicate the matter of their bodies vnto ours. And so the more excellent that before we heard Christ to be, the more we may againe conclude the dignity of Gods children to be by his being the chiefe materiall cause (as well as the efficient cause) of their regeneration. For as that that is made of siluer, or gold, or any other such like pretious matter, is it selfe more pretious then other things made of brasſe, tinne, lead, yron, Copper, or any other such vile and base matter (the quantity of things being alike: otherwise a great vessell of copper may be better then a very small cup of siluer) so the more excellent that Christ himselfe is, who is the chiefe matter of Gods children, and of whom they be called Christians (as that that is made of gold is called golden) and the children of God, the more excellent needs must be their state and condition,

CHAP. IX.

More largely shewing other things concerning the matter of regeneration, especially the renewing of the life of God in vs all: that are new borne, which before were utterly void of the said life.



BY T leaving that point, (till afterward) let vs in the next place looke into the excellent gifts and graces, which by the former incorporation into Christ, the children of God doe receiue, and in respect whereof we are said to be partaker of the diuine nature, and the which likewise may be esteemed as parts (as it were) of that matter whereof they do consist.

These things let vs consider by opposition of that vnto them, that men are since the fall of *Adam*, as naturally descending from *Adam*, and being (as it were) boughs and branches of him.

In *Adam* and by *Adam*, since his fall all men (Christ himselfe onely excepted) haue vtterly lost that excellent and glorious image, wherein *Adam* and *Eue* at the first were both created: *Genes* 1. 26. 27. This losse of that excellent and glorious image is described by this phrase *of dying the death*: *Genes* 2. 17. This death was not a naturall death, but it was a spirituall death: It was not the separation of the soule and the body, but it was the separation of God and man, as touching that gracious familiarity which before had beene betwixt them. As the soule is the life of the body, so is God the spirituall life of the whole man. For man is not said to be aliue vnto God any longer, then he is in grace and fauour with God: so that to die the death in that place, was to be vtterly deprived of the inherent grace and fauour of God which before they were created in.

From that time therefore, that our first parents had eaten of the forbidden fruit, and thereby had defaced the image of God in them, they were drowned ouer head and eares in all sinne; and so now also in the state of condemnation: and were no more able (of themselves) to haue gotten out of the same, then

then a man drowned and dead in the bottom of a great river, or pond, is able of himselfe to get out. And this is that *dying the death* before spoken of, euen a spirituall death, ten thousand times worse then any naturall death : I meane, then any separation of the soule and body, though the same be by neuer so violent meanes. For it is the beginning and first step vnto that euermourning death of body and soule, whereof afterward we shall speake more at large : and from the which, neither wee could haue freed our selues, neither could any other creatures, or all creatures, if God himselfe had not sent his owne sonne, as before hath been shewed. And that spirituall life which is contrary to the said death, and which is also the first effect of Christ in vs after that once wee are ingrafted and incorporated into him, is the next point of the matter of our regeneration, and being the children of God.

That we may the better see what this life of God is in vs, let vs first more largely consider what the former death is, and how all men are by nature wholly possessed thereof. That therefore which the Apostle saith of the Ephesians, is to be vnderstood of all men by nature : viz. that *they are dead in sinnes and trespasses. Ephes. 2. 1. without God and without Christ in the world* (verse 12.) as not beleeuing in God or Christ, and therefore being condemned already, as before we heard our Sauour to say: *Ioh. 3. 18.* and the rather were they so indeed dead in their sinnes, because they were the children of him *that had the power of death, that is, of the diuell. Heb. 2. 14.* compared with *Ioh. 8. 44.* For Sathan hauing once put out the light and the life of God in *Adam*, whereby he was the child of God, like vnto God, did make him a sonne to himselfe; so that as before hee did beare the image of God, so for euer afterward hee and all his (Christ onely excepted) did beare the image of the diuell : in which respect it is saide generally, *that hee that committeth sinne is of the diuell : 1. Iohn 3. 8.*

Thus we see, that our naturall state is not as the Papists plead it to be, by allegorizing vpon him that our Sauour saith did *fall into the hands of theeues, and was by them wounded and left halfe dead. Luk. 10. 30.* but farre worse : not halfe miserable, but

but altogether miserable: not wounded, and yet aliue, though halfe dead, but so wounded, that we are altogether dead.

We haue a vegetatiue and an animall life, as all liuing and brutish creatures haue: we haue a reasonable life, to talke, and reason and discourse, and determine and conclude of naturall things, and of things pertaining to this life, whereby we differ from beasts: but as touching the spirituall life whereby to thinke of any thing, to affect any thing, to approue of any thing, to speake of any thing, or to doe any thing towards eternall saluation of body and soule; and as touching that life of God, that is, that life that is acceptable to God, (as *the worke of God: Ioh. 6. 29. and the workes of the Lord: 1. Cor. 15. 5. 8.* are such as are acceptable to God) as touching this life (I say) which is the first degree and the very beginning of eternal life, to be afterward enjoyed with God and his holy Angels in heauen, all the whole posterity of *Adam* (Christ only still excepted) is altogether void of. For as the root and stocke of a tree, being altogether dead without any sparke of naturall life therein, it is not possible that any of the boughs or branches can be aliue; and as it is not possible for those men and women that are altogether naturally dead (their foules and bodies being separated one from another) to bring forth liuing children: so it is not possible, that our first parents beeing altogether dead vnto God, and without the life of God before spoken of, we or any other of their posterity should be aliue vnto God.

They may seeme to haue this spirituall life, and this life of God, because after a naturall manner they can conceiue, and doe conceiue some things thereof; yea (sometimes) the greatest mysteries thereof, either after a meere carnall sort; or by the speciall wisdom of God reuealing the same vnto them for the furthering of the saluation of other, and for the making of themselues the more inexcusable, and so for the increasing of their own condemnation: but in truth and deed they are altogether destitute of it. In this case it is with them, as it is with many a woman, that hauing a Tympany, & by the abundance of water, or of some other matter of the said Tympany or other such like disease, feeling some little stirring in her body, like the mouing of a yong infant, doth therefore thinke her

her selfe with child: and yet in the end she is deceiued, being not with child with any other thing then of a disease vnto death: so (I say) many naturall and wicked men hauing some similitude, and like actions of the life of God in them; and feeling as it were some little motions of such life, (as it were little flashes, suddenly wrought, and suddenly vanishing, like lightning) do therefore thinke themselues with child of Christ, and to haue conceiued him in the womb of their hearts, but in the end they are deceiued, and find themselues only with child of a spirituall sicknesse vnto death; that is, of hypocrisie and of a bare resemblance of the life of God in them, and not to haue that life it selfe.

This is not only euident by the former testimony of the Apostle, but also by another afterward in the same Epistle, where he describeth our naturall state and condition to be, that we *had our understanding darkned, and were strangers from the life of God through the ignorance that was in vs because of the hardness of our hearts.* Ephes. 4. 18. Thus (I say) in that place the Apostle describeth the state of all men naturally.

The same, namely that we are all void of that life of God, is manifest by other reasons.

To omit that before insinuated, viz. that as the body is dead without the communion of the soule, so man cannot be aliue vnto God that hath lost his communion with God: and that indeed *naturall men are without God in the world, and that because they are without Christ.* Ephes. 2. 12. by whom alone there is communion betwixt God and man, and in whom alone is that life. so that *he that hath the sonne hath life: and he that hath not the sonne hath not that life:* 1. Ioh. 5. 11. 12. although after a common manner effectiuely *we all liue, moue, and haue our being in God:* Acts 17. 18. To omit (I say) this reason, the same is further manifest, because all meer naturall men, are also without the immortall seed of God in them, whereby they should be borne againe the children of God. This immortall seed is the spirit of God, as before we haue heard. Meer naturall men therefore being without this seed, how can they haue the life of God in them?

Againe, if naturally we haue this life of God in vs, it must be

in our soules, or in our bodies. It is neither in our soules, nor in our bodies: therefore not at all.

Touching our soules, what life of God can be in them, when as we cannot so much as *thinke a good thought of our selves*; 2. Cor. 3. 5. but all *the imaginations of our hearts are continually euill*; Genes. 6. 5. and when as we cannot so much as will any thing that is good of our selues; *but it is God that worketh the will as well as the worke*? Philip. 2. 13.

Where there is any life, there will be some hunger and thirst after meat and drinke for preserving of life, or at least some desire of other meanes of life. But (alasse) so farre are we from all hunger and thirst after either bread or water of life, that we do vterly refuse them and reiect them offered vnto vs. Yea, (that which is more) *we lay fourth our siluer for that which is not bread: and we labour and take great paines for that which will not satisfie vs*; Isai. 55. 2. Those things therefore being as it were the very breath of the life of God, if we haue them not, how can we haue that life of God it selfe? For what life can there be without breath?

If our soules be thus dead, what life of God can be in our bodies? As our Sauour saith: *If the light that is in vs be darknesse, how great is that darknesse*? Matth. 6. 23. so may I say, *If the life that is in vs be deadnesse, how great is that deadnesse*?

Our eares cannot attend to the word of God, (therefore also not to any other goodnesse) except *God open our hearts*, Aits 16. 14. we cannot so much as turne our eyes from any vanity except the Lord do turn them, Ps. 119. 36. we cannot *open our lips that our mouth may shew forth the praise of God*, except God do open them. Psal. 51. 15. neither can we so much as say that *Iesus is the Lord, but by the holy ghost*: 1. Cor. 12. 5.

Moreouer, this our spirituall death doth appeare by our bearing all spirituall burthens (though neuer so heavy) without any sense and feeling of them. What is heauier then sand? yet all the sand in the whole world, yea the whole earth with all the minerals of siluer, gold, lead, yron, tynne, and pewter, with all the quarries of stones, with all the buildings and all other creatures thereupon, is not so heauy as sinne. Did not the imputation only of other mens sinnes vnto Christ lie so
heauy

heauy vpon him, that he (though he were God and man) was in such an agony that *his sweat was like drops of blood*: yet doe all men remaining in their naturall state, and not being born againe, go vnder their own inherent sinnes, originall and actual, how long so euer they haue continued in them, and how soeuer they haue multiplied and aggrauated them; they goe vnder them (I say) as lightly, without any sense or feeling of the waight and burden of them, as though indeed they had none at all. Is not this an euident argument of extreme deadnesse? For what do they that are once dead feelee, what soeuer is laid vpon them? To speake all in a word, and not to stand any longer vpon particulars, the Apostle from other Scriptures doth not only say that we are dead vnto all goodnesse, but also that in euery part & member of our whole man, we are aliue vnto all euill. For thus he describeth the naturall state of all men: *There is none righteous, no nor one. There is none that doth understand: there is none that seeketh God. They haue all gone out of the way: they haue been made altogether vnprofitable: there is none that doth good, no nor one: their throat is an open sepulchre: they haue used their tongues to deceit: the poison of Aspes is vnder their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood, &c. Rom. 3. 10.* By these things we see, that though naturall men do liue, yet as it is said of *the widow that liueth in pleasures, that she is dead, whiles she liueth, 1. Tim. 5. 6.* so it may be said of all naturall men, *liuing in the pleasures of sinne, that they are dead whiles they so liue.*

This our liuing vnto sinne and in sinne, (being dead to all goodnesse) may in some sort be called a spirituall life: not as spirituall is opposed to carnall, but in two other respects: first, because it is from that vncleane spirit, *Mark. 1. 23. & 7. 25. 26.* who is not only the *father of lies, Ioh. 8. 44.* but also of all other euill: secondly, because all the workes of a sinfull life are performed to the same vncleane spirit.

Therefore the Apostle saith not only, *that we are* (naturally) *dead in trespasses, but also that wee walked in them after the Prince that ruleth in the aire*, that is, according to his commaundement and prescription: *Ephes. 2. 2* Our Sauour also saith that such sinnes are *the workes and lusts of the diuell: Ioh. 8. 41. 44.*

And

And as Idolaters are said to sacrifice to diuels, 1. Cor. 10. 20. so all wicked men may be said to do all that they doe vnto diuels. Thus we see in part the miserable and wofull state of all naturall men. For what is more fearefull then death? when *Saul* did but heare (only by the father of lyes in the likenesse of *Samuel*) and therefore the rather speaking the truth, that he might the more confirme *Saul* in his error touching the raising of *Samuel* when (I say) *Saul* did but heare, that *the next day hee should be deliuered into the hands of the Philistines and bee slaine*, how did it affect him? How did it strike him with feare? verily so, that he *fell straightway all along vpon the earth, and there was no strength in him*: yea so that neither the woman, (the witch that had raised vp the diuell in the likenesse of *Samuel*) nor any of his own seruants with him could scarce fasten any comfort vpon him: 1. *Sam.* 28. 20. &c. If the very tidings of this naturall death be so fearefull, how much more fearefull is that spirituall death before spoken of?

Having thus in part shewed our naturall misery by these things spoken of our spirituall deadnesse, let vs now see the change that is made in vs by our incorporation into Christ, in our adoption, and regeneration. Let vs therefore vnderstand that in our said regeneration and new birth by Iesus Christ, we are deliuered from that our foresaid miserable state. As before we did beare the *image of the earthly man*. so now we beare the *image of him, that is from beauen heauenly: that is, of the Lord Christ*. As Christ in his diuine essence, is the *brightnesse of the glory of the father, and the ingraued forme of his person*, Heb. 1. 3. so we in quality being made partaker of the diuine nature; and being in Christ made new creatures, and being also the workmanship of God in Christ Iesus, created vnto good workes, that wee should walke in them, (as hath been before shewed by seuerall scriptures) we are by this meanes made like to Christ Iesus, and consequently also to God himselfe.

As therefore the Apostle saith that naturally we are dead in sinnes and trespasses, so hee saith in the same place, that *God which is rich in mercy, through his great loue wherewith he loued vs euen when we were so dead by sinnes (or in sinnes) hath quickned vs, (or made vs aliue) in Christ*, Ephs. 2. 4. 5. Where let it be obserued that

that the word (quickned) is only exprest originally in that first verse, and that although it be interposed by translators in the first verse, for perspicuities sake (as they thought) yet it is rather there to be omitted: and that that first verse is rather to be read with the last verse of the first chapter of *Christs filling all things in all things* (or *with all things*) that is, with all gifts fit for euery one: so that the verb *filled*, is rather to be vnderstood in the first verse, then the verb *quickned*: and that first verse to be vnderstood as an amplification of the generall handled in the end of the former Chapter, by the particular instance of the Ephesiens, as if he should haue said: As Christ hath generally filled all things *giuen vnto him by the father*, with all gifts fit for them, so particularly he hath filled you that were by nature *dead in your trespasses and finnes*: and so he describeth by that occasion their naturall state: vers. 1. 2. 3. and then he describeth our new and spirituall state in the 4. and 5. verses by Iesus Christ.

But to leaue this place, and to returne to the former point of Christs freeing vs from spirituall death, and quickning vs and making vs aliue againe, *Paul* saith further, that *Christ hath abolished death, and brought life and immortality to light through the Gospell: 2. Tim. 1. 10.* which Gospell is therefore called the word of life. *Iob. 6. 68. Philip. 2. 16.*

Our Sauour likewise saith: *Verely verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the sonne of God, and they that heare it shall liue. For as the father hath life in himselfe, so likewise hath he giuen to the sonne to haue life in himselfe. Iob. 5. 25. 26. viz. to bestow life vpon all that the father hath giuen vnto him. Iob. 10. 28. 29.* Euerywhere (saith Paul againe) *we beare about in our bodies, the dying of our Lord Iesus* (that is, euery where we doe in a manner *die daily* for Iesus his sake. *1. Cor. 15. 38.*) But wherefore? *That the life of Iesus might also be made manifest in our bodies. 2. Cor. 4. 10.* But what meaneth he, by making manifest *the life of Iesus in our bodies*? Nothing but this, that by their constant, patient, and cheerfull sufferings of so many things (*as* it were so many deaths for Christs sake) all men might the better see, how Christ had quickned them, and what great measure of spirituall life he

had wrought in them? So the Apostle telleth the Romanes that they were dead to sinne, but alive to God, in Iesue Christ our Lord. Rom. 6. 11. Of himselfe he saith, *I am crucified with Christ, but I live: yet not I any more, but Christ liueth in me: and in that that now I live in the flesh,* (that is, in this traile and mortall condition, as the word *flesh* is taken, Heb. 5. 7.) *I live by faith in the sonne of God, &c.* Gal. 2. 20. Many other the like places to the same purpose, I doe willingly forbear, that I may not be too tedious. By these we doe sufficiently see, that being borne anew vnto God in Christ, we are not still borne (as men vse to speake of children dead before birth) but that we haue a spirituall life in him and by him. Yet let vs vnderstand this by the way, that our spirituall life by *Christ Iesue*, is not altogether the same that our former spirituall death was by *Adam*, and by our sinnes traduced from *Adam*. For, as we haue heard, we were perfectly dead, (not halfe dead) in our sinnes by *Adam*: euen so dead that wee were altogether void of the life of God, and without any remnants of the former image of God in vs. But our life renewed by Iesus Christ, is not in this world perfect, and without some remnant of the old *Adam* in vs. Therefore we are willed euery day, to put off the old man: Ephes. 4. 2. and that we cast away all filthinesse, and superfluousness of malice. 1. 21. 1. Pet. 2. 1. as also that we put on Christ: Rom. 13. 14. and the new man, which after God (or according to God) is created vnto righteousness in true holiness: Ephes. 4. 24. &c. No man therefore hath so put off or cast off the old man, but that there be still some ragges and patches remaining of him. No man hath so put on the new man, but that he may put him on somewhat more. As no man putteth on all his apparell at once, but first one thing, then another, so is it with putting on of *Christ Iesue*. All our life here is but as it were the morning of the life to come, to dresse vs for our mariage vnto Christ: as *Paul* saith that he had prepared the *Corinthians* (that is, he had laboured to dresse them) for one husband, and to present them a pure virgin vnto Christ: 2. Cor. 11. 2. Notwithstanding that which remaineth of the old man, is but (as I said) peeces and patches. For there is such a rent made in him by Christ, that all remaining is but as ragges, torne one from another, and not sown together,

and

Note.

and therefore such, as in the end will be the more easily shaken off. Though all our former sinnes doe remaine in substance in vs, yet Christ hath so taken away their life from them, that they are but as wounds in a dead body. As Christ in his resurrection had some scarres remaining in his body (of the wounds which he had receiued before his death) and that the better to assure weake and vnbeleeuing *Thomas*, and all other therein like to *Thomas*, that he was the same that had been before put to death: so in our regeneration to be the children of God, whereby *we are buried with Christ vnto his death: Rom. 6. 4. Coloss. 2. 12.* and raised vp likewise with him by his resurrection to newnesse of life, *Coloss. 3. 1.* there remaine some scarres of our old man and of those things whereby and wherein before we were dead, to put vs the better in mind, what we were by nature before Christ quickned vs and restored vs to life. The said sinnes also so remaining touching their bodies (as it were) are so without life by Christs quickning of vs, that they are but as dead carcases, to shew what a mighty victory Christ hath gotten in vs. Furthermore the most that can be said of the sinnes remaining in the regenerated, is this, that being wounded to death, they are mortified, as quicksiluer is mortified in oyntments. For as the quicksiluer in the bodily substance of it remaineth, but is killed touching the life and all hurtfull power that before it had, and so is made soueraigne to some healthfull vses by mixture of other things with it (which also may be said of the conuerting of any other things of a venomous nature in themselves, to be antidots and preferuatiues against poison by art, and mixture of other things with them:) so the sinnes of the regenerate remaining touching their carcases, are spoiled of their life, and of all hurtfull power before in them: and being mixt (as it were) with the grace of God infused in vs, and communicated vnto vs by Christ, in some respects (partly before, and partly afterward to be more spoken of) are turned to our good. Finally touching the life of our sinnes remaining in vs, after regeneration, it is no other then the life that remaineth in the body of a serpent, the head whereof is crushed in pieces. For though the body of such a serpent, may perhaps moue a little; yet it is but for a time,

Note.

and it can doe no harme at all.

This spirituall life thus hitherto spoken of, is to be discerned by our spirituall breathing, and by other spirituall effects thereof. As the naturall life is to be discerned by naturall breathing, and by other naturall effects sutable thereunto: so is our spirituall life by spirituall breathing, and by other spirituall effects. By spirituall breathing, I meane spirituall thoughts and meditations of the mind and the like motions and affections of the heart. If therefore, whereas naturally our minds are set altogether vpon earthly things, there shall be such a change wrought in vs, that they shall be as much set vpon *the things that are aboue where Christ Iesus siteth at the right hand of God, Coloss. 3. 1.* as before they were set vpon the things *here below*: and if we shall couet and desire, and euery way affect heavenly things, as much as euer we haue done earthly, then shall we haue good testimony to our selues, that we are borne from aboue and are the children of him that is the father of lights and of euery good and perfect gift: whereas before also we loathed the Manna that came down from heauen, as much as the people of Israel euen loathed that Manna that God gaue them in the wildeernes for feeding of their bodies, we shall on the contrary hunger as much after the bread of God that lasteth to eternall life, and thirst after the water of life, which whosoeuer drinketh of he shall neuer thirst againe; and if we shall as new borne babes *desire the sincere milke of the word that we may grow thereby, 1. Pet. 2. 2.* this shall be a further assurance to our own hearts that we our selues are borne of God.

The like is to be said of other spirituall actions, so also of our spirituall growth and increase. For as the naturall child new borne doth daily wax and increase in stature and in strength till it be able to goe and to doe other things answerable to the growth thereof, as digesting of stronger meats, bearing of burdens, speaking like a man, &c: so is it with all that are new borne, not of mortall but of *immortall seed by the word of God*. They will be able to digest high points of doctrine, and not say of some things, as some said of Christs doctrine touching his flesh *to bee meat in deed, and his blood to be drinke in deed, This is an hard saying; who can heare it?* and so take occasion to leaue

leauē Christ, and to walke no more with him: Iob. 6. 60. and 66. They will be able to walke strongly vp and downe, not stumbling at euery straw.

They will bee able to beare Gods chastisements without murmuring, & wrongs at the hands of men without seeking reuenge, &c. They will be able to do the works of God, both belonging to all Christians, and also which are more sutable to their speciall callings. These things (I say) and such like, will all borne againe, grow to doe: and by these things they shall discern their spirituall birth, and the life of God to be in them. Notwithstanding these things are not alike in all that are new borne, no not in all of the same spirituall age. For as it is amongst naturall men touching naturall strength, some are of a low stature, some of a taller, some are strong men, some are weaklings, yea, sometimes the yonger are taller and stronger then their elders by many yeeres: so is it amongst spirituall men touching this spirituall life, and this spirituall birth whereof now we speake. But these things shall be more manifest, by other things after to be spoken.

This life of God is the more excellent, because it is euēlasting: Being once begun, it shall neuer haue end: being once giuen, it shall neuer be taken away. Our naturall life shall haue an end: (I meane the life of the body and soule together, begun and continued by naturall meanes) and no man knoweth how soone. But the life of God shall continue, as God himselfe abideth for euē, and as the seed whereby men are begotten to this life, is not mortall but immortall. But of this also more afterward.

In the meane time, by that which hath been said, it may appeare, that this benefit of our spirituall life, is a matter well worthy of all good account and reckoning. This present life, which our bodies doe liue in this world, by their communion with the soule, is greatly to be esteemed: yea, more then all other things appertaining thereunto. Satan himselfe could say vnto God, *Skin for skinne, and all that euē a man hath will be giue for his life.* Iob 2. 4. Amongst the benefits for which wisdom is commended *aboue silver and gold, and pearles, and all things that can be desired,* length of daies is not only one, but also the

first, and placed in the right hand of wisdom, whereas riches and glory are in the second place, and said to be in the left hand. *Pro. 3. 16.* Our Sauour saith, *Is not the life more worth then meat?* *Mat. 6. 25.* What then is to be compared vnto it? what benefit shall a man haue by any other thing, yea, by all other things, if he haue not meat? The Prophet saith, that none of those that trust in their goods, and boast themselves in the multitude of their riches, can redeeme his brother (viz. appointed by God to dye) or giue a ransom for him (that is, no man can by any money prolong the daies of his friend, or buy out his death) so precious is the redemption of their soules, &c. that he may liue for ever. *Psal. 49. 6. 7. 8. 9.* Is this naturall life so precious, which yet (as I said) shall haue an end, and no man knoweth, either how soon, or in what place, or in what manner? How excellent then is that spirituall life, the life of God, and the life that is eternall? The more excellent therefore that this life is, (being a part of that matter wherein consisteth our new birth, next to Christ himselfe, and comming by Christ,) the more excellent also is the new birth it selfe of the children of God, and their state and condition thereby. Thus much for the life of God, which all the children of God haue in their regeneration by Iesus Christ.

CHAP. X.

Of some other things further concerning the matter of the regeneration of the children of God, and of their very being the children of God: viz. of their knowledge of God, and of their true wisdom, declared by the opposition therunto of the ignorance, foolishnesse, and madnesse of all meeane naturall, wicked, and unregenerate men.



O proceed further in declaration of other things concerning the very matter and being of the children of God, the next point to be considered, is the true knowledge, vnderstanding and wisdom wherewith all the children of God are indued and enlightned. And these things are to bee taken as some particular

particular degrees of the life of God generally before spoken of, as also as parts of the new man, and of the image of God repaired and restored in our regeneration: yea finally as parts also of our said regeneration it selfe: Of these things I will speake as before I haue done generally of the life of God: viz. by opposing vnto them the naturall ignorance, foolishnesse, and madnesse of all naturall men not regenerated, that so by this opposition of their contraries, the said true knowledge, vnderstanding and wisdom, may be made manifest to be the more excellent things, and the more to set forth the dignity of our regeneration. Now as these things (I meane this our naturall ignorance, foolishnesse, and madnesse) be contrary to true knowledge, vnderstanding, and wisdom, so the contrary may be said of these euils, that hath been said of those vertues, viz. that as those vertues are degrees and parts of the life of God, of the new man, and of the image of God newly created in all that are regenerated: so these euils are also to be accounted as degrees and parts of that death; of that old man, and of that image of Satan in all the vnregenerate, before generally touched.

Touching both these contraries, they are expressed first by certaine metaphors, the better to set forth their nature. These metaphors are, *light* and *darknesse*; *fight* and *blindnesse*, and such other phraes as are futable to the said metaphors. Secondly, they are further taught by their owne proper words, euen the words before mentioned. Touching the foresaid metaphors the Apostle saith first of the two first couple (*light* and *darknesse*) *The night is past and the day is at hand, let vs therefore cast away the workes of darknesse, and let vs put on the armor of light.* Rom. 13. 12. And againe: *Ye were once darknesse, but are now light, walke as the children of the light.* Ephes. 5. 8. *And haue no fellowship with the unfruitfull workes of darknesse,* verse 11. And againe, *Who hath deliuered vs from the power of darknesse and translated vs into the kingdome of his deare sonne.* Coloss. 1. 13. So he teacheth, that there is no participation of the kingdome of Christ, except first we be deliuered from the power of darknesse: And againe: *But ye brethren, are not in darknesse that that day should come on you as it were a theefe; ye are all the children of the light, and the*

children of the day : wee are not of the night, neither of darknesse: 1. The. 5. 4. 5. Peter saith: Ye are a chosen generation, a royall priesthood, an holy nation: a peculiar people: that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light: 1. Pet. 2. 9. Iohn saith : The darknesse is past and the true light now shineth. 1. Ioh. 2. 8. Zachariah the father of Iohn Baptist saith : that the day spring from on-high had visited them, to giue light to them that sit in darknesse, and in the shadow of death. Luk. 1. 78. 79.

By darknesse in all the places before alleged is meant that extreme ignorance without any knowledge of God, where-with the minds of all men naturally are ouerwhelmed before such time as they be regenerated. The same is likewise signified by the word *blindnesse* in diuers other places. *The Lord giueth light to the blind.* Psa. i 46. 8. that is, the Lord giueth knowledge to them that are ignorant. The Prophet also setting forth the glory of Christs kingdome, saith : *Then shall the eyes of the blind be lightened.* Isa. 55. 5. that is, then they shall be enlightened with the true knowledge of God, that before were altogether ignorant of him, and knew no more for their saluation, then a stone-blind man doth see colours. The same Prophet speaking of the office of Christ saith, that the Lord had called him &c. *that he might open the eyes of the blind, and bring out the prisoners from the prison, and them that sit in darknesse out of the prison house.* Isa. 42. 7. The Apostle Paul also speaketh the very like of his Apostleship, noting the end thereof to haue been to open the eyes of the Gentiles (here he signifieth that before they were spiritually blind) *that they might turne from darknesse to light, and from the power of Satan vnto God.* Acts 26. 18. Our Sauour saith of euery plant whom the father had not planned, that they were blind leaders of the blind, and, if the blinde lead the blind, they shall both fall into the ditch. Mat. 15. 14. Vpon the opening also of his eyes that had bene borne bodily blind, our Sauour saith: *I am come vnto iudgement into this world: that they which see not* (that is, which are blind and ignorant of God and of the things pertaining to their euermlasting peace) *might see: and that they which did see* (that is, that thought they knew much) *might be made blind;* (that is, might haue that taken

ken from them which they seemed to haue: *Luk. 8. 18.* Vpon which words of our Sauour the Pharisees replying, *Are we al- so blind?* our Sauour answereth further, *If yee were blind, yee should not haue sinne &c. Iohn 9. 39. 40. 41.* that is, if ye were ignorant indeed, your sinne should be so much the lesse. I might heape vp many other the like testimonies touching the laid metaphors of darknesse and blindnesse so applied: But these alleged shall be sufficient. They are both vsed in the former, and in other places to signifie the same thing, viz. the dark- nesse, blindnesse and extreme ignorance of our minds concern- ing God and our saluation, because indeed they are both of like nature. For he that is in darknesse can see nothing, though he haue neuer so good eyes: and he that is blind can likewise see nothing, though the sunne, or moon or starres, or candles, or fire be neuer so cleere or bright.

By these metaphors doth the holy ghost so often expresse our ignorance, because they doe best agree with that which before we heard of our being by nature the children of the di- uell, who is called the prince of darknesse: *Ephes. 6. 12.* and whose kingdome is said to be *the place of vicer darknesse. Mat. 8. 12.* and *22. 13.* and *25. 30.* as also because they doe well agree with the maine thing before spoken of the spirituall death of all naturall and vnregenerated men: for they that are dead are also deprivied of all light: and therefore they be in continuall darknesse. In which respect death is described *to bee the land of darknesse. Iob 10. 21.* and the Psalmist saith: *Wilt thou shew a mi- racle to the dead, or shall the dead rise and praise thee? Shall thy lo- uing kindnesse be declared in the grane, or thy faithfulness in de- struction?* then he addeth, *Shall thy wondrous workes be known in the darke, &c. Psal. 88. 10. 11. 12.* And finally that so we might the better see the vncomfortable, wofull, and most miserable estate and condition of all men naturally, to make them the more thankfull for their comfortable, joyfull, and most blef- sed change by grace and regeneration. For is not darknesse one of the great iudgements inflicted by the Lord vpon the sonnes of men for their most hainous sinnes? was it not one of Gods fearefull iudgements in Egypt? *Exod. 10. 22.* When our Sauour was most wickedly and vnrightcouly put to

death (the greatest sinne that euer was before committed) was there not darknesse in all the land from the sixt houre to the ninth? *Mat. 27. 45.*

The like may be said of blindnesse: When the Sodomites came vpon *Lot*, to haue abused the Angels entertained by him, did not the said Angels smite them with blindnesse? *Gen. 19. 11.* Amongst the rest of the iudgements also which the Lord threatneth to the Israelites, if they should not obey him, &c., doth he not threaten to smite them with madnesse and blindnesse? *Deut. 28. 28.*

Where let it bee obserued that hee coniointh madnesse and blindnesse: let this (I say) bee obserued, for the better manifestation of that which afterward I shall say touching the madnesse of all men naturally. When *Elymas* also the Sorcerer resisted *Paul*, was he not stricken with blindnesse for certaine daies? *Acts 13. 8.* Againe, who knoweth not by his owne experience, how fearefull a thing darknesse and blindnesse is? when the mist and darknesse before signified fel vpon *Elymas*, did not he go about seeking one to lead him? doth not any man that is blind or in darknesse grope here and there? Is he not euery minute in danger? at least doth he not, and may he not continually feare? Is it not more vncomfortable to walke or ride one mile in the night, then six in the day time? If ourward darknesse, and bodily blindnesse be so vncomfortable, what (alas!) is to be said of inward darknesse, and of the spirituall blindnesse of the mind? If it be an heauy thing to be deprived of all light of Sunne, Moone, Starres, candle, and other fire, how heauy is it to be vtterly destitute of the light of the Sunne of righteousness?

As darknesse and blindnesse bee most vncomfortable, so who knoweth not how sweet and comfortable the contrary light and sight are? And if the outward light and bodily sight be so sweet and comfortable, how much more sweet and comfortable are spirituall light, and the sight of the inward man? These things I might amplifie by many arguments, the more to set forth the dignity of Gods children, that doe only enioy the said spirituall light, and whose mindes doe behold and vnderstand the high things of God, pertaining to
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their saluation: but because it followeth to speake of them in the next place, therefore this shall be sufficient to haue spoken here.

Thus to leaue the former metaphors, I come to the things signified by them. Touching therefore the ignorance of God in all naturall and vnregenerate men, we heard before that the Apostle speaking of the Gentiles as they were such, had ioined these together, *hauiug their vnderstanding darkned, and being strangers from the life of God, through the ignorance that was in them* Ephes. 4. 18. To the same purpose speaking againe of the state of himselfe and other before regeneration he saith, *We were in times past vnwise, &c.* Tit. 3. 3. That which before we alleged out of the third to the Romanes, as by other things to describe the naturall state of all men, so by this that *none whatsoeuer doth vnderstand any thing*, shall not need here to be repeated. Yea, so farre are all men naturally from all true knowledge of God, that they are vtterly vncapable thereof. *For the naturall man perceiueth not the things of the spirit of God. for they are foolishnesse vnto him: neither can hee know them; for they are spiritually discerned:* 1. Cor. 2. 14. Yea, the more naturall wit and vnderstanding men haue (which is called naturall wisdom, or *the wisdom of the flesh*) the further off they are from all true knowledge and wisdom of God. *For the wisdom of the flesh is death, enmity against God; not subiect to the Law of God, neither indeed can be,* Rom 8. 6. 7. Therefore elsewhere the Apostle saith, that God hath *not chosn many wise men after the flesh, but the foolish things of the world, and things that are despised, to bring to nought things that are,* &c. 1. Cor. 1. 26. 27. By the neuter gender here hee meaneth the masculine, and by things hee vnderstandeth persons: as also wee haue the like phrase: *John 6. 37. Colossians 1. 20. Ephesians 1. 10.*

This is a point of great moment, and the more worthy a little more to be insisted vpon, because many naturall men are men of great humane learning, in the tongues, in the arts, in all philosophie, in the lawes and statutes of kingdoms: in martiall and ciuill affaires for warre and for peace. And for such learning they are oft times in great reputation,
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in great honor and authority : euen aduanced to bee great states men, to stand before the mighty Princes of the world, to giue counsell vnto them, and accounted the only men for policy and gouernment of kingdomes. Such were *Achisophel* and *Isab*; and such (no doubt) are many in these daies in many kingdomes : and such haue been many in all ages: which notwithstanding are so far from all true knowledge of God, that they doe vtterly distast the same, and oppose themselues with tooth and naile, with might and maine thereunto.

Some also (meer naturall men) haue such knowledge in the mysteries of God, that they can teach other, and being called to the ministry doe conuert others, themselues being casta-uaies. For *Indas* receiued gifts, and a commission to preach as well as other: and it is not to be doubted, but that he did some good by the exercise of his gifts, and execution of his commission, as well as other. For there is no commandement or commission from God, without a promise of a blessing : and there is no promise of a blessing, but that God some way or other, and in some measure or other doth performe the same: because *he that hath promised is faithfull, Heb. 10. 23*. Therefore our Sauour saith, that in the last day many should plead *that they had prophesied euen in his name, and that in his name they had cast out diuels* : whom notwithstanding he would reiect as meer naturall and wicked men, saying vnto them, *I neuer knew you, depart from me ye workers of iniquity. Mat. 7. 22. 23*. what shal we say of such men, so highly accounted of in the world? so greatly aduanced? so deeply learned, euen in diuinity? and doing so great things? Are they all vnwise? Are they all without vnderstanding? Are they all fooles? yea verily : the Scripture and God himselfe that is only wise, and knoweth best what men are, hath so pronounced of them. Man therefore neede not feare to giue the like sentence and iudgement of such, so long as they continue naturall and wicked men themselues, though they conuert, and make neuer so many other wise and righteous. Such sentence and iudgement, is not the sentence and iudgement of man, but of God.

This appeareth by the description of true wisdom in the word of God. For *Paul* by opposing the word *vnwise*, to the vnderstanding

derstanding of the will of the Lord, and saying: *Be not vnwise, but vnderstand what the will of the Lord is, Ephes. 5. 17.* doth plainly teach true wisdom to be vnderstanding the will of the Lord, and that all that doe not vnderstand, what the will of the Lord is, are vnwise. But what will of the Lord doth the Apostle meane? Only that that is reuealed in his word. Therefore it is said that the testimony of the Lord *giueth wisdom vnto the simple. Psal. 119. 7.* and that the scriptures (that is, the word written) *are able to make men wise to saluation. 2. Tim. 3. 15.*

Therefore also the feare of the Lord (which is the keeping of Gods commandments. *Eccles. 12. 13.*) is often called the beginning of wisdom, or the chiefe and most principall wisdom. *Iob 28. 28. Psal. 111. 10. Pro. 1. 7.* Yea, the truth is, that there is no good and sound policy for the gouernment of kingdomes and common wealths, but by the word of God. Therefore in this very case the Prophet speaketh thus, to the Priests, and Prophets, and Doctors of the Law, that tooke vpon them to be politicians and states men without the word of God: *They haue reiected the word of the Lord, and what wisdom is in them? Ierem. 8. 9.*

So when Saul had made more haste then good speed in offering sacrifice before Samuels comming, and that contrary to Samuels direction in that behalfe, Samuel feared not to tell him, *that he had done foolishly, because hee had not kept the commandment of God: and that the Lord would haue stablished his kingdom for euer: but that now his kingdom should not continue, &c. 1. Sam. 13. 13. 14.* Because also Asa, (though otherwise a worthy king) had made a couenant with Benhadad king of Syria, to aide him against Baasha King of Israel, Hanani the Seer, did rebuke him in the very same termes, telling him *that hee had done foolishly, &c. as Samuel had reproued Saul: 2. Chro. 16. 9.* If therefore they were iustly charged to haue done foolishly, because they had done that which they did against the commandment of God: then by the same reason, all naturall men be no better then fooles, forasmuch as they doe all neglect and contemne the commandments of God.

The same is further manifest, because Moses exhorteth the Israelites to the keeping of Gods commandments by this argument,

argument, that they should be their wisdom and their understanding in the sight of the people; which bearing all those ordinances should say, *Onely this people is wise and of understanding.* Deut. 4.6.

Moreover, Christ Iesui is called the wisdom of his father, Luk. 11. 49. he is said, to haue all the treasures of wisdom and of knowledge hid in him: Coloss. 2. 3. Upon him the spirit of wisdom and understanding, the spirit of counsell and strength, the spirit of knowledge, and of the feare of the Lord doth rest. / *Isai. 11. 2.*

Note.

Where the vnitng the spirit of wisdom, vnderstanding, counsell and knowledge, with the spirit of feare, doth teach, that where there is not the spirit of feare, but the spirit of boldnesse, security, presumption, and other impiety, there is not the spirit of wisdom, of vnderstanding, of counsell, or of any true knowledge, according to that before said in that behalfe; *He hath the seuen spirits of God in his hand Reuel. 3. 2.* that is, all the gifts of the spirit of God: which though he be but one in his essence, 1. Cor. 12. 11. Eph. 4. 4. yet is called seuen in respect of the diuersity of his gifts, and more specially because of the seuen Churches, to which he writeth those seuen Epistles: and yet all that variety of gifts is called by the name of spirits, because one and the selfe same spirit worketh them all, or distributeth them all, as the former place to the Corinthians witnesseth. As therefore none could haue any corne in Egypt but by the hands of *Ioseph*, so Christ Iesus is the high Lord Treasurer of heauen for the dispensing of all the gifts of the spirit; in respect whereof none can haue any but such only *as come to his gates and giue attendance at the posts of his dores.* Pro. 8. 33.

To comprehend all the arguments hitherto vsed in one, thus I argue against all naturall and wicked men: They that haue not the vnderstanding of Gods will reuealed in his written word: They that feare not the Lord in keeping his commandements: They that are without Christ Iesus, are vnderly void of true wisdom, and therefore be sturke fooles. All naturall and wicked men are without vnderstanding of Gods will reuealed in his written word; They feare not God in keeping his commandements, and they are without Christ: Therefore

fore they are vtterly void of true wisdom and be stark fooles.

If any shall reply and ask how it can be that all before mentioned (naturall and wicked men) may be said to be without knowledge, or vnderstanding: I answer as before, with addition notwithstanding of *Iohns* words: *He that saith, I know him, and keepeth not his commandments is a lyar, and the truth is not in him.* 1. *Ioh.* 2. 4. For indeed how can any man say that hee knoweth God to be most iust, almighty, and able to be reuenged of euery sinne against him, and yet dareth to breake his commandments? And how can any man say that he knoweth God to be most wise, most gracious, most kind, most mercifull, and long suffering, and yet doth not loue him? Or how can he say he loueth him, and keepeth not his commandments? *Ioh.* 14. 15. It is therefore most certaine, that no man doth truly know God, that doth not loue and obey him.

But let vs shew the former point (all naturall men to be vnwise and foolish) by some other reasons. Thus therefore I proceed. True wisdom maketh them that haue it the better. All naturall and wicked men are nowhit the better for all the learning and other knowledge they haue. They lose all that they do according to such learning and knowledge. They get nothing thereby but onely heape vp the more iudgement and condemnation to themselves. *Luk.* 12. 47. Therefore consequently they are vnwise and fooles. Doe we not so account of men in the world? viz. that they are very simple men, and of no vnderstanding, yea, starke fooles, that shall altogether busie themselves, and spend their time, their strength, and their wits, and their mony about matters of no profit? or that shall toyle and moile, early and late for trifles, and neglect matters of moment, & great worth? The best we say of such is, *that they are penny wise, and pound foolish.* Why then may we not so iudge and speak of naturall men, & of all continuing in their natural condition, which (as was said before by *Isaiah*) *lay out silver and not for bread, and labor and be not satisfied?* *Isai.* 55. 2. and which follow altogether vaine things (as *Samuel* speaketh, *which shall not profit them?* 1. *Sam.* 12. 21. For certainly when they haue done all that they can, yet it may be said to them as *Paul* speaketh to the Romanes, *What fruit haue you in these things?* *Rom.* 6. 21.

Yea,

Yea, though they should get neuer so much honour, and wealth in the world, yea, though they should *winne the whole world, yet what profit shall they haue, if they lose their owne soules?* *Mark 8. 36.* May not God say vnto such (for all their reputation, for wisdom, &c.) as he said to the rich man, that hauing great increase of corne, took care only for building his barnes greater, and liuing after in pleasures, and neuer thought of any thankfulness to God or of doing any good with his abundance vnto men, *O foole? &c. Luk 12. 20.*

Moreover, as the word before translated *unwise*, *Eph. 5. 17. Tit. 3. 3.* and *foolish*, *Galat. 3. 1.* signifieth mad men: so in truth naturall men are no better then those whom for distraction or losse of their naturall wits, we account mad men; yea, many distracted in their wits, or bereaued of their vnderstanding, either by abundance of melancholy, or by feares, or by some accident, or by age, &c. are in a far better state for the life to comethen meere naturall men, so long as they doe so continue. For I doubt not but that the very deere children of God regenerated by the spirit, and beleeuing in Iesus Christ, are subiect to that outward calamity as well as others; and as well as themselves are subiect to other diseases arising of naturall causes: and yet *The foundation of God remaineth firme touching them: The Lord knoweth who are his. 2. Tim. 2. 19.*

That it is so, that is, that naturall men (whiles they be such) are no better in their said naturall state, then mad men; yea, and that they are posselt with a spirituall phrensie, or that at least they are no better then such as we call idiots or naturals, I make plaine by these further reasons.

1. When the prodigall child began to consider of his waies, and to bethinke himselfe of returning to his father, then he is said, *to haue come to himselfe. Luk. 15. 17.* The prodigall sonne therefore representing the state of all vnregenerate men, thereby is signified, that as before his returne and submission to his Father he was no better, then as a man beside himselfe, and out of his wits, so all are the like before regeneration.

2. All that make more account of bells and bables, of counters and rattles, and of such other trifles, then they doe of siluer and gold, &c. are no better then mad men, or at least then

then naturall fooles.

3. All that refuse meat, drinke, and apparell (especially of the best sort) for their bodies and for this life, are no better then mad men, or at least then naturall fooles.

4. All that do continually hurt and wound themselves, and that seeke by all meanes to destroy themselves, are no better then mad men, or at least then naturall fooles.

5. All that put no difference betwixt any men but account all alike, and that especially regard the meanest more then the greatest, and their enemies more then their friends, and that will be aduised rather by fooles then by wise men, are no better themselves then mad men, or at least then naturall fooles.

6. All that wilfully transgresse the lawfull commandments of Kings, and so sinne against their owne soules, are no better then mad men, or at least then naturall fooles.

7. All that will not be kept within any bounds, but breake off all bonds, are no better then mad men, at least then naturall fooles.

Such are all naturall and wicked men, so long as they continue in that state and condition.

2. They make more account of the riches, honours, delights and pleasures of this world, then they doe of the most precious word of God, and of the things that belong to the life to come, in respect whereof all things in this world are no better then trash and dung.

3. They refuse Christ Iesus, and all other things pertaining to their saluation in him, offered vnto them in the word, as meat, and drinke, and apparell for their soules, of farre more worth then all meat, and drinke, and apparell for their bodies.

4. They doe daily hurt and wound their owne soules, and seeke by all meanes euerlastingly to destroy themselves, euen by so many sinnes as they doe daily commit.

5. They account no better of one man then of another: at least they account best of them that are the most vile: They doe more regard and feare simple, silly, weake, and mortall men, then they doe the most wise, mighty, fearefull, and immortal.

mortall God: and haue the enemies of their saluation, which sooth them vp in sinne, and prouoke them daily thereunto by words and by example, in more estimation, and they are rather aduised by flattering worldlings (such as sauor only the things of the world, not the things of God) then they doe regard their most true hearted friends, that vnfeinedly wish, and by all meanes (admonition, counsell, reprehension, conference, and praier) doe seeke and endeaour their saluation, or then they will be aduised by such as are wise in the Lord.

6. They doe euery day wilfully transgressethemost holy and iust commandements of the most holy and righteous God, and so doe more and more prouoke his indignation against themselues, that is the king of kings.

7. They will not be kept within any compasse, they will not be directed in the way that leadeth to eternall life, but breake ouer hedge and ditch out of that way: and they speake as the heathen did of whom the Prophet writeth, saying: *Let vs breake their bonds, and cast their cords from vs.* *Psal.* 2. 3. Therefore I may well conclude them all to be no better then mad men, or at least then naturall fooles.

They indeed doe so account of the most excellent seruants of God. For so was the Prophet termed that annointed *Iehu* to be king of Israel, *2. Kings* 9. 11. So did *Festus* call *Paul*, when he spake most excellently of heavenly things. *Acts* 26. 24. and so naturall and worldly men doe daily cast this reprochfull name vpon the best children of God, esteeming them no better then a company of fooles, and mad men: but the truth is, that this belongeth to themselues, and they specially are the fooles, and mad men of the world, as the former arguments do demonstrate.

Let no man so wrest my words, as to vnderstand me to condemne naturall wit, and vnderstanding, or policy, and learning, &c. I doe not condemne them, but acknowledge them in themselues to be the good gifts of God. Notwithstanding such is the corruption of nature before and without regeneration, that meere naturall men not knowing how to vse them, doe therefore abuse them, the more to the dishonour of God, and to the encrease of their own condemnation, euen as men
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reared of their naturall wits hauing a sword put into their hands or any other thing (good in it selfe) committed vnto them, do rather abuse all to the hurt of themselves and other, then do any good at all therewith.

In respect of all these things hitherto handled, as it is said of images *that they are laid ouer with gold and siluer, and there is no breath in them, Hab. 2. 19.* so it may be said of meer naturall men touching the life of God, that how trim and gay soeuer they be in the world, and how great and glorious soeuer they appeare by their wit, or learning, or policie, &c. yet indeed they haue no breath at all of that life in them, neither any spake of true wisdom. How base therefore is their state and condition? yea, how fearfull and lamentable? For who doth not pity the state of mad men, and of such as by any means haue lost their wits? Many carnall men (I grant) doe carnally make a sport of mad men and naturall fooles: they make themselves merry with such (as the Philistims abused the blindness of *Sampson* and vsed him therefore to play before them, and to make them pastime, in their great meetings, and in their sacrifice to *Dagon* their God. *Judg. 16. 25*) Many (I say) doe euen so abuse the simplicity and lamentable madnesse of other to make themselves merry, but they should rather vse such examples as glasses wherein to behold the iudgement of God vpon such, that may (perhaps more iustly) fall vpon themselves. Therefore euery time they looke vpon such they should feare and tremble, lest God smite them with the like: yea they should be thankfull to God, and consider of his goodnesse in sparing them so long, whereas hee might haue made them such as those are, and those as witty naturally as themselves. In which respect also they should be the more carefull to vse their naturall wit and vnderstanding the more to Gods glory. *Achish* king of *Gath*, (though a naturall man, a wicked man, and an heathen man) when *Dauid* was brought in to his presence, and fained himselfe mad before him, scrabbling vpon the dores of the gate, and letting his spittle fall down vpon his beard (in drieling sort) said vnto his seruants, lo, the man is beside himselfe, wherefore haue ye brought him vnto me? Haue I need of mad men, that ye haue brought this fellow to play the mad man in my presence?

presence? Shall he come into mine house? 1. Sam. 21. 13. 14. 15. So little pleasure did *Achish* take in such: so far was he from making himselfe merry with such, and from laughter at their behauiour, that hee was highly offended with them, that had brought him before him. Hereby then we see how odious a thing madnesse is. And indeed though some foolishly take pleasure in the foolishnesse and madnesse of other, yet touching themselves, who abhorreth not the name of a foole? and who feareth not the state of madnesse? And who (I say againe) not altogether void of reason himselfe, especially hauing any sparke of grace, doth not pittie both them that are voide of naturall vnderstanding, and also them, that hauing had reason (for some secret cause) are depriued thereof (with *Nabuchadnezzar*) and possessed with the spirit of phrensie? Oh then what can be said of spirituall simplicity, and of spirituall madnesse?

The more wofull therefore and fearfull these things are, the greater is the dignity of the children of God, who onely are enlightened, and haue the eies of their mindes opened to behold the excellent wisdom of God; yea, who also are partakers thereof. For as Christ is before generally shewed to be their life, so particularly he is their light, their vnderstanding, and wisdom. For therefore is he called (as we haue heard) *the sunne of righteousness*, *Malac. 4. 2.* and, *the light of the world*, *Iob. 8. 12.* and *9. 5.* yea, (that it may the better appeare that life and light goe together) he is in one place called both *life and light*, *Iob. 1. 4.* As therefore the children of God being partaker of Christ, cannot but be partaker also of life, so they must be also partaker of light: If they be in the light, and the light in them, how can they be in darknesse? The like is to be said of knowledge and wisdom: For Christ being the wisdom of his father, hauing all the treasures of wisdom and knowledge in him, and hauing the spirit of wisdom, knowledge, and vnderstanding, yea, hauing all the seuen spirits of God (as hath been shewed) it must needs be that they that haue him, haue also true knowledge, and true wisdom. If they that haue him nor neither haue life, nor light, nor knowledge, and that because they haue not him: then it must needs follow that

that they that haue him, haue also all those; and that because they haue him, and so far as they haue him. Therefore Christ is said to be made vnto them not only *righteousnesse*, but also *wisedome*, 1. Cor. 1. 30. So then, as all new borne being incorporated into Christ, are also partaker of his wisedome: so also all that are out of Christ are also without wisedome. Therefore our Sauour speaking of his children, saith, *that to them onely it is giuen to know the secrets of the kingdome of God. Mat. 13. 11. Which are hid from the wise and from men of understanding. Mat. 11. 25* viz. from them that are worldly wise: and who being after *the flesh doe sauor the things onely of the flesh: Rom. 8. 5.*

If also the feare of the Lord be (as we haue heard) *the beginning of wisedome*, and that wisedome doe consist in keeping Gods commandements, then all that are new borne, and so clesned from their sinnes, and sanctified to the feare of God, cannot but in that respect also be wise: the rather because it is expressly said, *that whoeuer is borne of God, sinneth not, neither can sinne, &c. 1. Joh. 3. 8.* David testifieth that by keeping Gods commandements, &c. God had made *him wiser then his enemies: of more understanding then all his teachers: and then the ancient. P. sal. 119. 98. 99. 100.* Though euery one of the children of God cannot thus compare for wisedome with their teachers and ancients, yet they may with their aduersaries: yea, why not also with their ancients and teachers, if such be not regenerated? For they that know the will of God and doe it, are more learned Doctors (though otherwise they be but simple men, yea, not hooke learned, viz. not able to read) then all other great doctors in the world, yea, then all doctors in diuinity that are able to teach other, and doe teach other, and yet doe not themselues the things which they teach other. For hereby (as we haue heard) *are we sure that we know him (viz. truly and rightly) if we keepe his commandements. He that saith he knoweth him, and keepeth not his commandements is a lyar, and the truth is not in him. 1. Joh. 2. 3.*

Such great Doctors therefore as haue knowledge without obedience according to their knowledge, doe indeed know nothing as they should. For what are they the better by the knowledge of any thing, if they know not him rightly that

knoweth all things, and in the right knowledge of whom, and of Iesus Christ his Sonne, whom he hath sent, is eternall life. Ioh. 17. 3.

Now touching the excellency of knowledge and wisdom, and thereby also of the state and condition of Gods children, as it appeareth by the metaphors before vsed, so the same is further manifest by many testimonies of Scripture. Iob magnifieth wisdom about gold and silver, and the wedge of gold: about crystals, and the plate of fine gold: about the corall, and the precious pearles, about the topaz of Ethiopia, and the wedge (again) of pure gold, &c. Iob. 28. 15. &c. Salomon extollet it about the merchandise of silver, the gaine of gold, and about pearles; yea, he saith that all things that a man can desire are not to be compared vnto her, &c. Pro. 3. 13. 14. 15. &c. Where also it is commended by diuers excellent fruits, as by the length of daies, riches, glorie, pleasures, eternall life and blessednesse. It is in like manner commended, Pro. 8. 10. 11. and 16. 16. In another place, he preferreth it before strength and weapons of warre: Eccles. 9. 16. 18. where in the latter comparison, the opposition he maketh of wisdom is to be obserued, viz. that he saith not but one foole destroyeth much good, but that he saith, but one sinner destroyeth much good: so he sheweth his meaning by wisdom to be such wisdom, as whereby men take heed of sinne, and that (according to my former writing) all sinners are fooles; whereunto it accordeth that David saith not, The wicked man, or the sinner, but, The foole hath said in his heart, there is no God. P. sal. 14. 1. and 53. 1. by the foole meaning the sinner and the wicked man.

Note.

Again, what was it that first deceiued our first mother *Eue*? was it not a false hope of further knowledge? doth not this therefore shew that knowledge is a thing much to be desired? and that true knowledge is highly to be esteemed? Doth not *Paul* professe that he accounted all things losse, yea, as very dung: euen as the dung that is in the inwards of beasts (so the word signifieth) in respect of the excellent knowledge of Christ his Lord? *Philip.* 3. 7. 8.

All these things doe plainly shew the great dignity of the children of God in respect of the said knowledge and wisdom,

dome, as wherein as well as in other things consisteth the very matter as it were of their so being the children of God.

CHAP. XI.

Of some other branches of the former life of God, in all new borne, viz. of holinesse and righteousnesse both generally, and also in some particulars.



LET vs now proceede to some other points, both of the life of God before mentioned, and also consequently of the further matter of our regeneration, and new birth; that is, of other things, wherein our said new birth and regeneration doth consist; and that according to our former method in this point, viz. of opposition of contraries. Here therefore let vs remember that before said, namely that euen when men are dead in their sinnes and vtterly voide of the life of God (before handled) then they are aliue vnto sinne. Being so aliue vnto sinne they are likewise seruants, not only thereunto, but also to satan himselfe. *For to whomsoever we giue our selues as seruants to obey, his seruants we are.* Rom. 6. 16. Iob. 8. 4. 2. Pet. 2. 19. This seruice is the greatestt slavery and bondage of all other: far greater then the bondage of the Israelites in the house of bondage, in the land of Egypt: because that was with such feeling that it wrought great heauinesse in them, and many praiers and earnest desires to be released thereof. But this bondage is such by the meanes of spirituall death, that there is no sense at all either of the heauinesse of sinne (as hath been before shewed) or of the bitternesse thereof: yea, though for bitternesse no wormewood nor gall be comparable to it, yet they thinke it as sweet as hony and the hony combe: yea, such delight and pleasure doe they taketherein, that they *commit the same with greedinesse.* Eph. 4. 19. Therefore being offered liberty with most gracious conditions, they will by no meanes accept thereof.

Fearefull therefore in this behalfe is the estate and condi-

tion of all men by nature: yea, hereby also doth that the better appeare which before I handled, concerning the naturall foolishnesse and madnesse of men. For who but fooles and mad men could beare such burdens as finnes are, without sense and feeling? As therefore the very Philosophers accounted such sottish and senselesse persons for seruants by nature: so this seruile and slauish condition of all men by nature, is the more fitly handled in this place, next to that before of the foolishnesse and madnesse of all naturall men, because it is an effect or at least a consequent thereof. But what is the state of men by Iesus Christ in their regeneration? Truly a most sweet and gracious liberty and freedome. For as Christ is made *wisdom and righteousness*, so also *is he made redemption vnto vs.* 1. Cor. 1. 30 and often doe we read that Christ hath redeemed vs. *Tit. 2. 14. Galat. 3. 13. 1. Pet. 1. 19.* and often elswhere. Our Sauour himselfe saith, that *If men did continue in his word, then they should shew themselues to be his disciples indeed, and they should know the truth, and the truth should make them free.* Ioh. 8. 32. and againe, *If the sonne shall make you free, you shall be free indeed,* vers. 36. He meaneth in this place, freedome from the yoke, bondage, and extreme slavery of sinne. When *Peter* had answered our Sauour that Princes tooke toll or custome of strangers, our Sauour replieth, *then are the children free.* Mat. 17. 26. That which our Sauour speaketh in that case, may be much more vnderstood in this whereof now we speake, because we speake of the children of God.

What Prince of power to deliuer, will suffer his subiects, especially his children, to be in bondage and captiuitie? How then can it be, that God being of all power, should suffer his children to be in bondage? especially so great a bondage as the bondage of sinne?

Notwithstanding being freed from the seruitude of sinne, we are made the seruants of righteousness. *Rom. 6. 18.* But this seruice is perfect freedome. When any child, especially the sonne of a Prince, hauing been in captiuitie to some enemies, is freed from the said captiuitie, doth he account it any bondage to serue his Father and soueraigne? No it is his liberty and great honor that he may serue him. When men therefore are freed

freed from the bondage of sinne and Satan, how great is their liberty, how vnspeakable is their honour, to serue their heauenly father, the king of kings? It is not possible to serue God in holinesse, and righteousnesse, till first we be deliuered from our enemies. *Luk. 1. 74. 75.* As a man loaden with many fetters and irons, cannot in any thing serue his Prince, till his said fetters and irons be knocked off; so no man can serue God, except first he be discharged from the bolts and fetters of sinne, ten thousand times more heauy then any irons. Therefore *Paul* saith in the place before alledged, that *Christ gaue himselfe for vs*, first, *that he might redeeme vs from all iniquity*; secondly, *that he might purge vs*; and thirdly, *to be a peculiar people vnto himselfe, zealous of good workes.* *Ti. 2. 14.* We cannot therefore be zealous of good workes, except first we be redeemed from the guilt of all iniquity, and purged from the blemish, and freed from the bondage thereof.

This our freedome likewise and liberty is signified by that which before was alledged, that *he that is borne of God, sinneth not, neither can sinne, because the seed of God abideth in him.* *1. Ioh. 3. 8.* that is, sinne hath not dominion over him as before it had: neither can haue: because being once freed, he shall neuer returne into the bondage thereof: neither doth hee sinne with delight therein so far forth as hee is regenerated and borne of God. That sinne wherewith at any time he is ouertaken, is but a suddain passion of the old man remaining in him: suffered by God himselfe to preuaile in some things, as for some reasons before mentioned, so also for some afterward to be spoken of. By denying also the new borne of God to sinne, the Apostle insinuateth that seruing of God, in holinesse and righteousnesse which was before touched: and so the word not to sinne, is taken by our Sauour, when he saith to the man restored to his limbs, *Sinne no more, lest a worse thing happen vnto thee.* *Ioh. 5. 14.* He meaneth not onely that he should abstaine from the euils forbidden, but that also he should performe the things required in the law of God. For the law of God saying not onely *Eschew euill*, but also *Do good:* *Psal. 34. 14.* he must be a transgressor of the law, not only that doth commit the euill forbidden, but also that neglecteth or omitteth the good

commanded. So the distinction of *sinnes of commission*, and of *sinnes of omission* is as sound and true, as it is ancient and common.

As God himselfe is not only free from all euill, but infinite also in all goodnesse: so his law is like himselfe, and doth as well command that which is *holy and iust*, as it forbiddeth all *unholinesse, and vnrightheousnesse*. According to this law men shall be condemned, and that most iustly, as well for leauing vndone good duties, as for perpetrating & acting of those things that are euill. It is not said, *That euery tree that bringeth forth euill fruit, but which bringeth not forth good fruit shall be bewen down* (or stubbed vp by the roots) *and cast into the fire. Mat. 3. 10.* And our Sauour pronounceth sentence of condemnation, for not visiting the sicke, entertaining the strangers, feeding the hungry, clothing the naked &c. *Mat. 25. 41. &c.* By condemning notwithstanding them that haue not done good, he teacheth that much more they shall be condemned, that do commit that which is euill. *Mat. 12. 36. 37. 1. Cor. 6. 9. Renel. 21. 8. and 22. 15.* So then this freedome of Gods children, is not only a release from the most grieuous seruitude of sinne, but also a participation of holinesse and righteousnesse. Without this holinesse and righteousnesse our life before spoken of were no life; neither were our freedome any freedome, at least not worth the hauing. The soule of man may be as well without motion in the body, as the life of God without the fruits of righteousnesse. That which is spoken of faith *Iames 2. 20.* is true also of the life of God. What freedome also of any city is without commodities belonging thereunto? But of this anon.

This also touching the fruits of righteousnesse, is to be vnderstood in respect of the knowledge and wisdom before handled. For how can a man be accounted a man of knowledge and wisdom, that sheweth not the same by his workes of knowledge and wisdom? And indeed we haue heard before that our knowledge and wisdom consisteth in the feare of God, and keeping of his commandements. And the Apostle *Paul* describeth that excellent knowledge of Christ before spoken of, to be not the knowledge of his natures, and person

person onely as they are things in Christ himselfe, but as they are effectuell in other, both to iustification, and also to sanctification by the power of his death, and the vertue of his resurrection; of the one to our release from that bondage of sinne before handled; and of the other, to the quickning of vs to newnesse of life. *Philip. 3. 8. 9. 10.* Therefore also Christ in the place before diuers times alledged, is said to be made vn-to vs not only *wisdomes, righteousness, and redemption*, but also *sanctification*, *1. Cor. 1. 30.* Therefore without Christ no more sanctification, then wisdomes, righteousness, or redemption. In this respect, Christ is not only said to haue giuen himselfe for vs, that we might be pure or purged, and holy or sanctified: these things (I say) are not spoken in the nowne, or in the verbe passiue, as if either we or some other might purge and sanctifie vs, but in the actiue verb, *that he might purge vs, &c. Note. Tit. 2. 14. and that he might sanctifie his Church, &c. Ep. 5. 26.* to teach, that the purging and sanctifying of vs is the worke onely of Christ, as well as the redeeming, sauing, and iustifying of vs. The same is yet further taught by our Sauiour himselfe; *As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye except ye abide in me; and againe; without me ye can doe nothing,* viz. that good is. *Iohn 15. 3. 4. 5.* and Paul accordingly saith, *that the fruits of righteousness are by Iesus Christ. Phil. 1. 11.*

All this is to be vnderstood of Christ, not as God only but as God and man, the mediator betwixt God and man, and as in that respect he is the head of the Church, and so communicateth his vertue to all in regeneration incorporated into him, and in whom he dwelleth by faith, euen as the naturall head of a naturall body, communicateth the vertue thereof to all the members of all the said naturall body. So that also is to bee vnderstood, *that of his fulnesse we doe all receive grace for grace: or grace vpon grace, or grace after grace. Iohn. 1. 16.*

All hitherto spoken of our life, of our knowledge, and wisdomes, of our redemption, freedome, and liberty, and of our sanctification, and holinesse, and righteousness (as the matter of our regeneration, and things wherein the *Note.*
same

same doth consist) must be vnderstood to be by Iesus Christ in a double respect: first in that he hath purchased them for vs by the same price which hee gaue for our selues and for our saluation. Secondly, by working them in vs himselfe, being apprehended by a true and liuely faith: as hath been shewed before by the similitude of the vine and the branches, and of the head and the members.

Moreouer touching this holinesse and righteousnesse now in hand, we must vnderstand, that it must not only be inward, but also outward: not in heart alone, but also in our outward man, and in our outward behauiour. For *Let your light so shine before men* (saith our Sauour) *that they may see your good workes, and glorifie your father which is in heauen. Mat. 5. 16. Clenſe your selues* (saith the Apostle) *from all filthinesse of the flesh and of the spirit, that ye may grow vp to full holinesse. 2. Cor. 7. 1.* he speaketh not only of filthinesse of the flesh, but also of the spirit: and therefore the holinesse there commended, and opposed to the former filthinesse, must be answerable thereunto, viz. of the flesh, that is, of the body, as well as of the spirit and heart. *Peter* exhorteth them to whom he did write, not only *as strangers and pilgrims to abstaine from fleshly lusts because they fight against their soules*, but also *to haue their conuersation* (namely their outward conuersation) *honest among the Gentiles, that they which did speake euill of them as of euill doers, might by their good workes which they should see, glorifie God in the day of their visitation. 1. Pet. 2. 11. 12. James* biddeth not only *to purge our hearts, but also to clenſe our hands. James 4. 8.* The Apostle to the Hebrewes teacheth, that *none can draw neere to God in full assurance of faith*, but only such as whose bodies are as well washed with pure water, as their hearts are purged from an euill conscience. *Heb. 10. 22.* that is, such as are sanctified as well in their outward behauiour, as touching their vnderstanding, iudgement, thoughts, memory, and affections.

This well agreeth with all before said of our faith, of our life, of our knowledge, and wisdom. *The faith which is without workes is dead. James 2. 17. and 20.* and againe betwixt both, viz. *verſ. 18. Shew me thy faith by thy workes. With the heart man beleueth vnto righteouſnesse, and with the mouth man confesseth*

to saluation. Rom. 10. 10. by confession of the mouth he meaneth the acknowledgement and profession of Christ in all our outward behauiour. To the same purpose the Apostle also applieth that of the Psalmist, *I beleued, therefore I spake*, and saith, *We also beleued, and therefore speake.* Psal. 116. 10. 2. Corinth. 4. 13.

The life of God before handled, hath been shewed not onely to be inward, but also to shew it selfe outwardly. The knowledge also and wisdom of God renewed in the regeneration of the children of God, hath been declared to consist in the feare of God, and keeping of Gods commandments, which concerne as well the good carriage of all the parts and members of our bodie, as the disposition of our mindes and hearts.

This holinesse therefore and righteousnesse must be shewed by the gouernment of euery member, of the eie, of the eare, of the mouth, of the hands, of the feet, and of the whole body according to the rules prescribed in the word for direction of euery such member. I forbear the particular confirmation of these things by shewing the particular scriptures for direction of euery particular member, because the labor were too great for me the writer, and for any reader. For indeed it would require a whole volume by it selfe. Yea and *Otho Casmannus* (in the beginning of this treatise mentioned) hath learnedly and religiously performed this. For his book intituled *Hominis Spiritualis anatomia, &c. The anatomie of a spirituall man*, is altogether of this argument. Whereunto the learned desirous to see the former point more particularly and largely handled, may repaire.

That this holinesse and righteousnesse whereof now wee speake (both inward and outward) is not alike in all that are regenerated, yea, that are of the same age in regeneration, I shall not need here to speake; sith that which hath been said before in that behalfe of the life of God, doth also belong to this holinesse and righteousnesse, which are but effects or fruits of our said life.

Now let vs further vnderstand, that as all other vertues are comprehended, vnder the former life, liberty, wisdom, holinesse

Note.

nesse, and righteousnesse, so specially that sobriety that is so commended in the scripture is a principall branch, as of all the former generally, so particularly of that wisdom. The rather because the word translated *sobriety*, *Tit. 2. 12.* signifieth *wisely*; and the like word translated, *Be sober*, *1. Pet. 4. 7.* signifieth to be *wise*: as also the word translated *modesty*, or *sobriety*, *1. Tim. 2. 9.* and *15.* signifieth *wisdom*; and the same word translated *sobernesse* or *sobriety*, is opposed to the word that signifieth *being mad*: *Acts 26. 25.* and *2. Cor. 5. 13.*

By all these places (wherein the holy ghost speaking of sobriety vseth a word that signifieth also wisdom) we are taught that sobriety is a speciall point of true wisdom.

This sobriety notwithstanding that now we speake of, is not only the moderation of our selues for drinke (which is opposed to that foule sinne of drunkennesse, in these daies too too common) neither that only which is in apparrell (contrary to the disguised attiring of men and women, whereby the people of one country conforme themselves to other countries, directly against Gods word, *Zeph. 1. 8.* yea (like monsters), to other creatures; at least one sex to another, the women especially wearing mens apparell, and men suffering their haire to grow like to women; both directly also against the word, that *Deut. 22. 5.* and this (as contrary to nature it selfe) *1. Cor. 11. 14.* and whereby likewise the professors of sincerity conforme themselves to the world, and to the vanity vsed by the world, which is to be vnderstood as well forbidden by the Apostle in apparell as in other things, *Rom. 12. 2.*) Neither also is this sobriety (now spoken of) only that which is repugnant to other lightnesse, either in countenance, or in gesture (condemned with the former of apparell: *Isai. 3. 16.* and by it selfe alone generally in all persons by opposition thereunto of the contrary, sober and wise gestured: *Pro. 17. 24.* and more specially in women as a trick of harlots. *Pro. 7. 13.* This sobriety (I say) doth not consist only in these things, but it consisteth in moderation of our selues, and of all our affections in any state of life, (in prosperity and in aduersity) that in the one we be not drunken with delights and pleasures, with wealth and riches, with honors and preferments of this world: and that in the other

other we be neither surferred with cares and feares: nor overcome with sorrowes and griefes: whereby (as drunken men) wee should be vnfit for other dueties belonging vnto vs.

He that is sober in this manner, is a wise man indeed. And this sobriety is the spring of all other holinesse, and righte-ousnesse, or that which comprehendeth them both.

All the other kinds of sobriety, before rehearsed, are no other but such as may be, and oft times are, euen in meere naturall men. Many naturall men, are as abstemious from wine and all strong drinke, and as far from all drunkenesse that way (I meane in their outward behauiour) as any other men. Many are as sober in their apparell, and as graue and modest in their countenance, gesture, speech, and all other behauiour, as any other: so that these kinds of sobriety are not proper and peculiar only to the children of God, but common also to other.

But this sobriety that consisteth in moderation of our selues and of our affections in euery state of life, in prosperity and in aduersity, especially in such sort as the Scripture commendeth the same, is only in them that are new borne of the spirit of God, and by incorporation into Iesus Christ, are made the sonnes and daughters of God.

They that are not new borne, in their prosperity, pride is vn-
to them as a chaine, and cruelty couereth them as a garment. Psal.
73. 6. *The wicked is so proud, &c. that he thinketh there is no God.*
His waies prosper, &c. therefore he despiseth all his enemies. He saith
in his heart, *he shall neuer be moued, &c.* His mouth is full of cur-
sing, and deceit, and fraude: *Vnder his tongue is mischief and ini-*
quity: he lieth in wait in the villages: in the secret places hee doth
murder the innocent: his eyes are bent against the poore: He lieth
in wait secretly, euen as a lion in his denne: Hee lieth in wait to
spoil the poore, when he draweth him into his net. Psal. 10 5 6. 7. 8.
9. &c. Yea, he had said before in the same Psalme, verse 2. *The*
wicked doth persecute the poore, &c. he hath made boast of his owne
hearts desire, and contemneith the Lord.

No maruell then though such contemne men especially their inferiours. And thus indeed wee daylie see, how
the

the wicked abuse all the mercies of God, either by all intemperancy (as if they were absolute Lords of all that they haue, and were not to giue any account to any) or by extreme pride and cruelty, carrying themselves like Lords and Kings ouer other, scorning them, contemning them, and oppressing them at their pleasure.

But the children of God on the contrary, knowing that they are but for a time the Lords stewards of all that they haue, vse this world, and all things they haue in this world (honors, riches, authority, friends, &c) as though they had them not: that is, they so possesse them, and so dispose them, that they be no hinderances vnto them, but rather furtherances of them concerning the life to come. Therefore if *they be rich in this world, they put not their trust in vncertaine riches, but in the liuing God: and they be rich in good workes, distributing and communicating vnto o:ber according to need: and so laying vp a sure foundation to themselves against the time to come, towards eternall life 1. Tim. 6. 18. &c. They eat not their bread alone, but the fatherlesse eat thereof with them. They see not any to perishe for want of clothing: nor the poore to goe without a couering: but doe cause their loines to blesse them. They lift not vp their hand against the fatherlesse, when they see they may helpe them in the gate, &c. Iob 31. 17. &c. They make not their gold their hope: neither say they to the wedge of gold, thou art my confidence. vers. 24. Thus did Iob. Thus did other that haue receiued the same spirit of adoption that Iob had. Is not this excellent wisdom? so to prouide towards eternall life as before we heard? and so to make themselves friends with the riches of iniquity that when they shall want, they may be receiued into euermlasting habitations? Luk. 16. 9. Let the world account of this as they will. All they that vse it, shall find it a principall part of wisdom.*

The like may be said of their vsing authority and honours: not to the vexing or oppressing of any, but to the good and comfort of all. *Thy open their mouth for the dumbe in the cause of the children of destruction: they open their mouth and iudge righteously: and iudge the afflicted, and the poore. Pro. 31. 8. 9. They deliuer the poore that crie, and the fatherlesse and him that hath none to helpe him. The blessing of them that are ready to perishe are vpon them,*

them, and they cause the widdowes heart to reioice. They put on iustice, and couer themselves: Their indgement is as a robe, and a crowne: They are eyes to the blind, and feet to the lame: They are fathers to the poore, and when they know not their cause, they seeke it out diligently. They breake the iawes of unrighteous men, and plucke the prey out of their teeth. *Iob 29. 12 &c.*

Thus the children of God goe vpright in their prosperity, they reele not neither stagger, either to the right hand or to the left hand (as drunke with their riches and honours) but walke on right in the way, that God hath laid out before them to walke in. But what doe they in aduersity? The braines (as I may so speake) of their mindes are no more dis tempered, neither are the affections of their hearts any more disordered therewith, then before with prosperity. For they carry not themselves as men without hope, but cheerfully and comfortably they looke to the cause in themselves: to the hand from heauen that sendeth the same: to the loue from which it doth proceed: to the end why it is sent: they remember what a blessed end other haue had of the like afflictions: and they forget not what comfort themselves haue had in former times in the like: perhaps also in greater dangers. According to these things they make such vse of all their afflictions, that they shall be able truly to say, *It is good for vs that we haue been afflicted that we may learne thy statutes. Psal. 119. 71.* So they neither be too much cast down with that which the righteous Lord laieth vpon thē: neither do they make too light account thereof. If they lose all that euer they had, wealth, and honor, and friends in one day, they murmur not against God, but humble themselves and say, *Naked came we out of our mothers wombes, naked shall we returne thither: The Lord hath giuen; The Lord hath taken: Blessed be the name of the Lord. Iob 1. 21.*

This sober & cheerful cariage of themselves in such a state, is the greater point of wisdom, if we shal cōsider how the wicked are either hardned like brawne, that they make no reckoning of it, yea, that they scarce feele it (as *Belsazzer* in the midst of his cups hearing that he was found too light, and that the *Medes and Persians* should come and take from him his kingdome, and his life, was not a whit moued with it, but in a brauery for all that:

that commanded *Daniel* to be clothed with purple, and to haue a chaine of gold put about his necke, &c. *Dan. 5. 29*) or else they are moued with it only for a time (as *Ahab*, *1. Kings 21. 27.*) returning afterward to their former sinnes that procured it: or els they fret and rage like mad men (as they are) not only being most impatient towards all about them, but also blaspheming the God of heauen himselfe. But I will not stand vpon these things; being especially more particularly handled by *M. Rogers* in his sixth treatise, viz. of the priuiledges of Christians: and hauing my selfe some occasion to speake of them afterward in this treatise. In the meane time we see the wicked in euery condition of life to reele and stagger like drunken men: in either of both conditions falling most dangerously: and (as *Salomon* speaketh of drunkards, *Pro. 23. 29.*) Ieuery where meeting with *woe, with sorrow, with strife, &c. with wounds, without cause.*

The like may be said of the children of God touching the moderation and sobriety of all their affections, anger, ioy, greefe, loue, feare, &c. in other matters: as also of the distemper of the affections of the wicked.

As the children of God are sober (according to that before spoken) so likewise they are alwaies in such sort watchfull, that although *the diuell their aduersary* *compassse the earth to and fro, and walke about neuer so often.* *Iob 1. 7.* and neuer so diligently, *like a roaring Lion seeking whom he may deuoure,* *1. Pet. 5. 8.* yet he doth not take them so napping, that he doth so preuaile against them, as he doth against other: neither doth any euill so ouertake them, but that before hand they be in some measure prepared for it.

This watchfulnesse is an effect of the said sobriety, as sleepe-nesse, drousesnesse, and security is an effect of the contrary. For as it is in that sobriety which consisteth in abstaining from wine and strong drinke, and in the contrary thereof, namely *being drunken with wine wherein is excessse.* *Ephes. 5. 18.* viz. that the more sober and abstemious any man is, the more vigilant and watchfull also he is; yea, the apter for vigilancy and watchfulnesse: and on the contrary, the more any man is overcome with wine, or other strong drinke, the more apt he is

to sleepe; yea, the more heauy and drowſie: ſo the more ſober any man is touching the former moderation of himſelfe in euery ſtate and condition of life, the more vigilant and watchfull he will be to take heed of all ſpirituell danger: and on the contrary, the more liberty men doe giue to their affections, and the more they are drunken and ouercome either with riches, honours and pleaſures, on the one ſide; or with cares, feares, and ſorrowes on the other ſide, the more ſleepy alſo they are in their minds, and the ſooner ouertaken with danger. This watchfulneſſe is according to the former ſobriety, viz chiefly of the inward man. As the former ſobriety is of the affections, ſo this watchfulneſſe is of the mind; namely, when that is alway forecasting of dangers, and ſeriously ſtudying and meditating how to ſhun and auoid the ſame. In which reſpect it is ſaid, that *the wiſe mans eyes are in his head: but the foole walketh in darkneſſe. Eccleſ. 3. 14.* that is, a wiſe man is neuer ſecure, but alwaies carefull and looking about him, for the preuenting and auoiding of dangers: but a foole is alwaies in danger and continually ouertaken with ſome euill or other, as one that walketh in darkneſſe falleth into this hole or that: or at leaſt ſtumbleth at this and that. The like is in another place, *A prudent man ſeeeth the plague, and hideth himſelfe, but the fooliſh goe on ſtill and are puniſhed. Pro. 22. 3. and 27. 12.* In theſe places it is to be obſerued, that this watching (whereof now I ſpeake) is commended as a ſpeciall point of wiſedome: and that therefore as it concurreth with the ſobriety of the inward man before ſpoken of, ſo alſo it is not vnfitly here handled with that before ſaid of wiſedome. Doth not this therefore much alſo increaſe the foreſaid dignity of Gods children? verily it doth: this being conſidered that wicked and naturall men doe daily fall into infinit dangers, as euen now was ſhewed, by want of this watchfulneſſe.

CHAP. XII.

Of the true loue of God and of men, only found in the children of God: and so of the further dignity of the children of God in respect thereof.



AS I haue before spoken of some particular branches of the life of God and wisdom, and holinesse before generally handled; so I might likewise speake of the rest: For the very least is of great price, and doth not a little amplifie the dignity of Gods children. But so to particularize in this place, would be too tedious. I shall also by other occasions speake of some of them afterward: and such as I shall not at all speake of, may be esteemed by that which I write of the rest. Notwithstanding that such as I haue not handled, or shall not speake of, may be the better considered, let me adde something touching the loue of the children of God, towards God and men, as that indeed which comprehendeth all that shall be omitted, which is also the fountaine of all the other particulars of the former life of God, &c. it being the *fulfilling of the law and bond of perfection*, as before we haue heard.

But of this loue of the children of God towards God and men, I will only speake very briefly, leauing the rest to the consideration of the reader.

Some perhaps may looke that I should haue spoken thereof before; but seeing our freedome from sinne to serue God in holinesse and righteousness, doth so depend (as wee haue heard) vpon wisdom, (such as be fooles being commonly accounted seruants by nature) and seeing the sobriety before handled is of so neere kindred (as it were) to the said wisdom, that it is called (as we haue likewise heard) by the same name: and seeing the foresaid watchfulness doth also so depend, (as hath been shewed) vpon the said sobriety, therefore I thought it not amisse to handle all the said particulars together, as I haue done.

To come now to the loue of God and of men, let vs only obserue

obserue this one point, namely, that it is as proper to the children of God only, as the life of God, wisdom, freedom from the bondage of sinne, with liberty to serue God in holinesse and righteousnesse, the sobriety and watchfulnesse before handled. All that are not the children of God, but be wicked and meere naturall men, are as far from all right loue of God and men, as they are destitute of the former life of God, of the former wisdom, and of the other things before spoken of. As none haue the life of God, neither are wise, neither are freed from sinne, neither can serue God in holinesse and righteousnesse of life; neither are sober in the manner before described, neither can be watchfull for the auoiding of dangers, but only the children of God; so none can rightly loue God or men but only they.

Touching the loue of God this is manifest, because if we be *the friends of Christ, if we doe whatsoeuer he commandeth vs*, Ioh. 15. 14. then it must needs follow, that they are the enemies of Christ, and consequently of God, that do not that which is commanded them. If the wicked be Gods enemies, how can they loue him? Againe, these words are often confounded in the Psalmes, viz. *the wicked, and the enemies of the Lord. The wicked shall perish, and the enemies of the Lord shall be consumed as the fat of lambs* Psal. 37. 20. Psal. 68. 1. the wicked are said to be *enemies to the Lord, and hate him*: and againe; *God will wound the head of his enemies, and the hayry pate of him that walketh in his sinnes*: vers. 21. So the wicked (according to that spoken before of wisdom) are said to be *foolish ones, and the Lords enemies*. Psal. 74. 18 and 23. So the wicked, (especially that are enemies to the Church) are called *haters of the Lord*: Psal. 81. 14. 15. The like is in many other places: Psal. 83. 2. Psal. 89. 10. Psal. 92. 10 and often elswhere.

Last of all, we haue heard before, that the wicked doe not know God. Can they loue him, whom they know not? The same is to be said of their loue towards men. For how can they loue men, when they loue not God? How can they loue the lesse, when they loue not the greater? If they loue not God of whom they receiue all that they haue, and who receiue nothing of them, neither is any waies chargeable vnto them;

how can they loue them from whom they receiue nothing, or very little, and that only as from the instruments of God? and vpon whom they are forced to bestow something of their owne, and so to be at charge with them? For these reasons and the like, when the Apostle in the place before alledged had described vs in our naturall state, and being vnregenerated, to be *vnwise, disobedient, deceiued &c*; he addeth further that we were *hatefull, and hating one another: Tit. 3. 3.* So the wicked are both hated of other, and doe also hate other: and nothing but hatred is to be looked for amongst them.

This hatred of the wicked against God and men, is a notable testimony of that extreme foolishnesse and madnesse (before spoken of) which is in the heart of the wicked. For what extreme madnesse is it for mortall men, that are but as the pot in the hand of the potter, to hate the immortall God, who being of all might and power, is able when he will, to breake them all in pieces like a potters vessell? What folly also is it to hate all other, whereby to make themselves likewise hatefull and odious to all other? Doe not such both waies (as we say) much worse then bring an old house vpon their owne heads? They that make themselves odious to God and men, shall certainly smart full deeply and woefully in the end.

If it be objected touching the loue of God, that *Paul* being but a naturall man, before he knew Christ so loued God, that he speaketh much of his zeale, and that in his said zeale *his righteousness of the law* was such, that *he was unrebukeable. Phil. 3. 6.* and that that seemeth to haue been in truth and not in shew.

Note.

If any (I say) object this, I answer, that though the aforesaid zeale, and seruent loue of *Paul* were indeed true, as this word *true* may be an attribute of the affections, and is opposed to hypocrisie, or to that which is but counterfet and feined, and as it signifieth vnfeined and without hypocrisie; yet as the same is an attribute of the objects of the mind, and is opposed to erroneous, and signifieth right, so it cannot be said that the zeale or seruent loue of *Paul* was true.

Though he loued God vnfeinedly and in the truth of his affections from the heart, and so was very strict touching the
out.

outward righteoufnesse of the law; yet it cannot be said that he loued God truly, that is, rightly, because his mind being not rightly informed, his iudgement therefore touching the principall causes why, and the manner how God was to be loued, could not but be erroneous. For so long as he knew not Christ but persecuted him, and the doctrine, and professors of him, and so much lesse beleueed in him, he wanted that which should haue giuen life to his loue. For, as we haue heard, *Faith worketh by loue: Gal. 5. 6.* and loue must come from *faith vnfeined. 1. Tim. 1. 5.* The like is to be said of the zeale of God in the Israelites, whereof *Paul* beareth them witnesse: and yet saith that it was *not according to knowledge. Rom. 10. 1. 2.* So also of the zeale of many other ignorant men: Howsoeuer their loue and their zeale may be said to be true, that is, vnfeined, and without hypocricie, euen in simplicity, yet because it is without knowledge, and much more without faith, therefore it cannot be right, and therefore also not at all acceptable vnto God. For *without knowledge, the mind (or heart) is not good. Pro. 19. 2.* and *without faith it is not possible to please God. Heb. 11. 6.* Yea, *Whatsoeuer is not of faith is sinne. Rom. 14. 23.*

That which I haue said of this loue towards God in meere naturall men, may be said of the like loue in the like, towards men: For that which condemneth the loue of such towards God how vnfeined soeuer, condemneth also the loue of such towards men, how earnest and seruient soeuer the same bee.

The loue therefore that is betwixt man and wife, betwixt parents and children, betwixt kindred, and betwixt friends, &c. the parties that doe so loue being not regenerate but meerly naturall, cannot be right, as not comming from sound knowledge and faith vnfeined, neither being directed by the word, which is the only rule, both of affections, and also of actions.

Again, the loue of such towards God and men, is most vncertaine, and altogether vnconstant, so that to day a friend, and to morrow a mortall enemy. I will not stand vpon the examples either of ancient or of later times, of such as haue seemed at the first to haue been very zealous of God, and for God, and yet afterward reuolted (such in old time were *Isaiah*,

2. *Chro.* 24. and *Vzzia.* 2. *Chro.* 26. and *Demas* and many other, *Heb.* 10. 25. and in late times euen here in England *Bonner*, *Harding*, a brother of Doct^r *Reinolds*, that is reported first to haue conuerted him to the truth, and yet afterward fell away from it, and by writing persecuted it.) I will not stand vpon these examples, but I will chiefly insist vpon the vncertainty and inconstancy of the loue of natural men towards other.

Touching this therefore, as *Salomons* words may be (by way of similitude) applied to other things, euen to the vncertainty and shortnesse of the prosperity of the wicked (as afterward also we shall see) so they seeme chiefly and most properly to be vnderstood of the loue of the wicked (either towards God or towards men, but in that place chiefly towards men) viz. *that it is like the cracking of thornes under a pot. Eccles.* 7. 8. that is, though very great for a time, yet suddenly vanished away. This (I say) seemeth to be the most proper and naturall sense and meaning of that place: because *Salomon* hauing said in the verse next before, *It is better to heare therebuke of a wise man, then that a man should heare the song of fooles* (that is, it is better to heare some sharpe words wisely by wise men spoken in the iust reproofe of sinne, then the soothing and faire words of foolish men, what protestation soeuer they make of their loue, and whatsoeuer their loue be for the present) *Salomon* I say, hauing so said, immediatly inferreth the former words as a reason and confirmation of these, and saith, *For like the noise of the thornes under the pot, so is the laughter of a foole*; meaning by laughter that which before he had meant by the word song: and by the word *song* vnderstanding the sweet and pleasant words, whereby the wicked doe flatter and sooth vp o^rther in any sinne, as likewise their actuall testimonies, and verry deeds of kindnesse shewed by them, for the better incouragement of other to such euill as themselves doe approoue. Of such loue *Salomon* saith, that it is *but as the cracking or rattling of thornes under a pot*: though vehement, hot and feruent for a time, yet by and by euen vpon nothing, or at least vpon trifling reasons (though sometime also vpon good ground) quailed, cooled, and brought to nothing: sometime also turned into extreme hatred. Hereof there are many examples. At

Iakobs

Note.

Iakob's first comming to Padan Aram to his vnkle Laban, how kindly and louingly was he entertained by Laban: what great signes did he shew, and what great profession did he make of loue? As soone as he heard he was come, he tarried not till he came to his house, but he ran out to meet him. What more? he embraced him. What more? he kissed him. What more? he brought him to his house. What more? he said vnto him, Thou art my bone and my flesh. What more? he abode with him the space of a moneth. What more? He said further vnto him, Though thou be my brother shouldst thou serue me for nothing? Tell me what shall be thy wages? What more? At his first asking he gaue him his daughter: yea, but not the right, but Leah for Rabel. Yea, but presently he gaue him Rabel also. Gen. 29. 13, &c. Here were great matters; who would not haue thought there had been great loue; and such as much water would not haue quenched? Notwithstanding how his heart was afterward changed, how his countenance was estranged, and how many waies he delt hardly with him, and worse would haue dealt, if God had not appeared vnto him, and commanded him to doe nothing but good to Iakob, we know.

Saul at the first is said to haue loued Dauid exceedingly: 1. Sam. 16. 22. yet afterward when Dauid had much more deserued his loue, he hated him as extreemly; yea, his own sonne Ionathan also for his sake: 1. Sam. 20. 30. Yea, he so hated all the Lords priests for his sake, that for the supposed fault of one, he commanded them all to be slaine. 1. Sam. 22. 18. yea, though he did afterward with teares relent vnto Dauid, acknowledging him more righteous then himselfe: 1. Sam. 24. 17. and so making a great shew of reuening his first loue, yet presently againe he persecuted him as eagerly as before. The like may be said of the loue of the said Saul towards his owne Sonne Ionathan, to whom he was bound by nature: but of this before. Jehoram King of Israel onewhile could call Elisha the Prophet by the name of his father: 2. Kings 6. 21. against whom notwithstanding such (immediatly almost) was his indignation, and fury, that he said, God doe so, and more also to me, if the head of Elisha the sonne of Shephat, shall stand on him this day. vers. 1. To day Herod could so reuerence Iohn Baptist, that he heard him gladly,

and did many things, &c. yet the next day he beheaded him, vpon the request of an whorish, and wanton damsell. *Mark* 6. 20. &c? *Demas* one while was the familiar friend of *Paul*, *Colos.* 4. 14. *Philem.* 24. but not long after he forsooke him, and made more account of this present world, that is, both of the things, and also of men of this world: *2.Tim.* 4. 10. What also may be said of the great fauour of *Ahasuerus* towards *Haman*, to whom he did not only command that all his seruants should bow their knees, *Ester.* 3. 2. but who also was all in all with him, so that he obtained of him letters written in his own name, and sealed with his own seale for the destroying of all the Iewes in one day? Notwithstanding this great grace did not only die suddenly, and with speaking of one word, but it was turned also into such vnreconciliable indignation, that *Haman* was hanged in a moment, vpon the same gallows which he had prepared for *Mordecai*, *Ester* 7. 9. 10. So may all *Hamans*, euen such enemies of the Lord and of the Lords people, be disgraced, and perish in the end, that do not (as *Paul* did before his calling) belong vnto the Lord.

The like we see by daily experience: For be the loue of the wicked either towards the children of God, or towards them of their own crue and sort, neuer so great, neuer so hot, neuer so burning, yet euery trifle putteth all cleane out: and for euery toy they are ready to fall out with their ancientest, and the best friends they haue: and oft times they become as bitter enemies, as euer before they were seruent friends. Sometimes they fall out in play: sometimes vpon the false reports of tale-bearers: sometimes for a matter of profit, though perhaps not of a penny value: sometimes for an vnkind word: sometimes vpon meer suspition: sometimes vpon mistaking either of some speeches, or some actions: and sometimes vpon other occasions. But why is the loue of the wicked so variable, so mutable, and so easily alienated from them towards whom it is? Euen because it is not wel rooted & grounded; neither are they wel rooted & grounded in it. *Ephes.* 3. 18. They loue for profit, or for pleasure, or for some other carnall respect. Their loue is of the flesh, not of the spirit. The knot thereof is not made by the eternall spirit of God, therefore it is easily dissolued; As a stake stuck

stuck into the earth & not rooted, is easily plucked vp : As an house without groundill and good vnderpinning, especially standing bleakly, subiect to the winds, & hauing no defence of trees, of other buildings, or of hills, is quickly overthrowen : so is the loue of the wicked straight quailed, and with euery little blast quite blown ouer. This especially may be said of the loue of the wicked towards the children of God. For although such loue on Gods part be not without his speciall prouidence; yea and oft times wrought by his speciall power of his speciall goodnesse; yet on the wickeds part, it is for the most part not grounded vpon the godlinesse, or goodnesse of such as they loue, but vpon some speciall respect vnto themselves. So *Potiphar* loued *Ioseph*, because he was a good steward for him, and the Lord blessed him in that which he took in hand : yea, all things that *Potiphar* had for his sake. So *Pharaoh* did afterward loue & grace the same *Ioseph*, because he had well interpreted his dreames: and had giuen good counsell against the time of dearth, signified by one part of the said dreames. So *Saul* loued *David* for his skill vpon the harpe : the same may be said of other.

Thus then we see what the loue of the wicked, and of meer naturall men is: and thereby how vile and base their state and condition is. For what a dogged nature is it to loue no longer then they see benefit towards them, and so to loue one while, that presently they hate; and oft times do hate more then they did loue? as *Ammons* hatred is said to haue been more against *Tamar* then his loue had been towards her. 2. *Sam.* 13. 15. Dogs loue in this manner: for let their masters that doe alwaies feed them, but vnawarestread a little vpon their foot, and they will be ready to bite them by the leg, if not to slie in their face.

It is far otherwise with the children of God. For so many as are new borne, not of mortall, but of immortal seede by the word of God, hauing purified their soules in obeying the truth, to loue brotherly without feining, doe accordingly loue with a pure heart feruently: 1. *Pe.* 1. 23. Now although that place be vnderstood specially of brotherly loue, yet he that loueth them that are begotten, will much more loue him that hath begotten.

And indeed how can the children of God but loue him, whom

whom they know by his word to be so mighty, so infinit, so wise, so iust, and euery way so good in himselfe: and so gracious, so louing, and so mercifull towards them whom he hath so loued as to make them his children, in such manner as hitherto we haue heard, and shall further heare.

As touching the loue of the children of God towards men, especially towards such as are the children of God with themselves, how can they but loue them that are his creatures, and the workmanship of his hands, yea, and which doe resemble their heauenly father, and their eldest brother, and that are stamped with the same spirit, wherewith themselves are stamped; that are heires likewise of the same inheritance; and for the loue of whom there be so many precepts to command it, so many sentences to commend it: so many promises to prouoke it: so many examples to encourage vnto it?

Note.

In all these respects, the said loue is very excellent and precious; the more because it doth not only come from God alone: but also because that thereby we know *that we are translated from death to life, and that we are of the truth, and shall before him assure our hearts.* 1. Ioh. 3. 14. The Apostle saith, not that *thereby we are translated, and that thereby we are assured*, but only *that we know our selues so to be.* So then this loue is a speciall part of the euidence of our saluation, and of our comfortable appearance before him both in this life, and also in the life to come, euen in the great day when all flesh shall be gathered together, and when the books of all mens actions known and secret, shall be opened before him. That which the Apostle in the former Chapter vers. 29. had ascribed to the whole worke of regeneration, is in the places before alledged, ascribed to this one point thereof, viz. our vnfeined loue towards other the children of God: because indeed all other things are nothing without it. 1. Cor. 13. 1. 2. and where that is, there are all other graces, either as causes working it, and by it, or as effects and fruits thereof, comming from it: and therefore (as before we haue heard) it is called *the fulfilling of the law; and the bond of perfection.*

Our Sauour also saith that vpon these two commandements,

ments, *Thou shalt loue the Lord thy God with all thy soule, with all thy strength, and with all thy minde : and thy neighbour as thy selfe, hangeth the whole law and the Prophets. Mat. 22. 40.* So that these two points, either as they are to be performed by vs, or as they be performed for vs by our Sauour Christ Iesus, are the text (as it were) of all the rest of the word of God: which is so excellent, that when *Dauid* had learned much thereof, yet he praieth the Lord *to open his eyes that he might see the wonders of his law. Psal. 119. 18.* thereby noting that *the wonders of the law of God which he did see*, he accounted in a manner as nothing, in respect of those which he did desire further to behold. So also in further commendation of the excellency of the said law, he saith againe, *Thy testimonies are wonderfull : therefore doth my soule keepe them. vers. 129.* If therefore the word of God be so excellent, is not that also excellent, that is the chiefe subiect matter thereof and whereunto all that is contained in the word, some way or other may well be referred?

Note.

Notwithstanding, although this loue be so excellent, yet it is not (as the papists blurt it out, and stoutly defend it) *the forme of faith*. For then should it be a part of faith; yea, the chiefe part of faith, and that part without which faith should haue no being at all, because the forme doth giue being to that which is formed, and so it should be no otherwise distinguished from faith then as a part of faith it selfe, which is directly repugnant to that place, which they especially plead for the magnifying of loue: *And now abideth faith, hope, and loue, these three. 1. Cor. 13. 13.* For in this place we see the Apostle as plainly to distinguish loue from faith, as he doth distinguish hope: and to make these to be three. How could this be, if loue were a part of faith? and if faith were no faith without loue? Indeed there is no faith without loue; but if therefore we should make loue to be the principall part of faith, we should make many a mad conclusion.

Againe, loue by the doctrine of the Papists, vpon the former place, is better then faith. Can a part be better then the whole? Then it should be better then it selfe with addition of another good thereunto.

Loue also is an effect of faith, as before we heard out of
1. Tim,

1. *Tim.* 1. 5. therefore it cannot be the forme of faith. Last of al, by faith we meane faith in Iesus Christ, and euery mans beleeuing of the particular forgiuenesse of his own sinnes, and of his own particular saluation by Iesus Christ. The loue that is required of vs, was in *Adam* before his fall, in whom there was no such faith.

But to returne to the excellency of the loue before spoken of: as we haue heard the loue of the wicked to be very variable, and soone quenched, yea, turned oft times into extreme hatred, so the loue of the children of God is most constant, and abideth to the end. *Loue doth neuer fall away, though that prophecy be abolished, or the tongues cease, or knowledge vanish away.* 1. *Cor.* 13. 8. The loue of the children of God being sincere without dissimulation, *Rom.* 12. 9. well rooted and grounded, *Ephes.* 3. 18. vpon the word, and in Christ Iesus, it is constant without wearinesse, either in affection, or in action: *Gal.* 6. 9. As God loueth to the end, whom he neuer be loueth, *Iob.* 1. 3. 1. so his children walke in the steps of the same loue: *Ephes.* 5. 1. 2. To conclude this point, the more excellent this loue is (a speciall point wherein consisteth the matter of our regeneration) the more excellent also is the estate and condition of all the children of God so regenerated, in whom alone it is to be found.

The silly Cock doth sometimes find an earthly pearle of great price in an earthly dunghill: and a foole may as soone as a wise man find a great iewell in the mire of the street: but this heauenly pearle and iewell of loue, whereby we doe most resemble God, and shew our selues to be borne of him, 1. *Iob.* 4. 7. and whereby all men doe know vs to be the disciples of Christ, *Iob.* 13. 35. This (I say) is not to be found in the dunghill and myrry heart of naturall and vnregenerate men, that are only of the earth earthly: It is only to be found in the children of God, that are borne from aboue, and by their regeneration are from heauen beauenly, as he is into whom they are incorporated; whose hearts are sanctified by the word, *Iob.* 17. 17. and purified by faith, *Acts.* 15. 9. as before we haue heard. Thus much of the loue of God and men, peculiar only to the children of God: and so consequently of the further dignity of the said children of God thereby.

CHAP. XIII.

Of a further degree of the freedome of Gods children.



Thus we haue heard of the precious freedome of Gods children, in that they are not only discharged from the seruitude of sinne, but are also made the seruants of God, and may serue *him in holinesse and righteousness*: from whence it commeth, that they are sober, watchfull, and louing, as before we haue heard.

There remaineth yet a further degree of the said liberty and freedome of Gods children, as one special part (as it were) of the matter of their new birth: and as one special point, wherein as well as in other things consisteth their being as they are the children of God.

This is, that besides that before mentioned, they are also enfranchized and made free of a most excellent, of a rich, and of a glorious city: euen of the heauenly Ierusalem, wherof many glorious things are spoken, in many places of the scripture (as the Prophet speaketh of the old Ierusalem in the same respect viz, as it was the Church of God, *Psal. 87. 3.*) especially in the 21. Chapter of the Reuelation: where it is most excellently and diuinely described, not only, as it is in heauen with God, and in the presence of God, and of his holy Angels; but also as yet it is and shall be vpon earth. Of this excellent and glorious city are all the children of God made free, beeing released from their naturall seruitude, and bondage vnto sinne.

This freedom of the new Ierusalem seemeth to be noted by the Apostle to the Hebrews, where after the opposition of many and diuers things whereunto they were not come, as *vnto the mount that might not be touched, to the burning fire, to blacknesse, and darknesse, and tempest, and the sound of a trumpet, and the voice of words, &c.* (by all which hee meaneth their deliuerance from the Lawe which consisted in the letter, not in the spirit) then hee addeth, *that they were*
come.

come unto the mount Sion, and to the city of the living God, the celestiaall Ierusalem, and to the company of innumerable Angels; and to the assembly and congregation of the new borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men, and to Iesus the Mediator of the new Testament, and to the blood of sprinkling, which speaketh better things then that of Abel. Heb. 12.22. &c. This is a most pregnant and noble testimony, not only setting forth the excellency of that City whereof all the children of God are made free; but many other points also before more largely handled.

To speake yet a little more of this freedom: As apprentices that serue in Cities (in London, Canterbury, Yorke, Norwich and other) when they haue serued a certaine time, according to the custome and order of such Cities or other townes corporate, then they are not only released from their seruice, but they are also themselues made free of the Cities, and do enioy diuers priuileges and benefits belonging to such Cities: so they that are released from the bondage of sinne and satan, are made free also of the heauenly Ierusalem before spoken of; and do enioy the priuiledges and benefits thereof: such as do not belong to any forrainers, but are proper only to the children of God, and to those that are discharged of their masters, whom by nature they serued. Yet here this difference is not to be forgotten betwixt the priuileges of this heauenly City, and the priuileges of all earthly cities. For the priuileges of earthly cities are intended towards such as haue serued their times in some trade or other, as rewards of their said seruice, supposed faithfully to haue been performed by such seruants: but the priuileges of the heauenly city now spoken of are no rewards of our seruice to sinne and satan, (for the reward or wages thereof is nothing but death. Rom. 6.23.) but only benefits belonging to the children of God, only of Gods free grace and goodnesse: yet the more to comfort them against their former hard seruice of sinne, and against the daily reliques of sinne in them, and the manifold stormes and tempests, whereunto by the meanes thereof they are subiect.

Now the more excellent this heauenly city is, the greater needs must be the benefits, and priuiledges belonging thereunto,

unto, and therefore also the greater benefit is the freedome thereof.

The freedome of *Rome* was wont to be so highly esteemed, that *Claudius Lyſias* a chiefe captaine for the Romans at Ierusalem, acknowledged that freedome to haue cost him a great summe. *Acts* 22. 28. *Paul* also himselfe being free borne of that city, pleadeth his said freedome in that behalfe against those iniuries that were offered vnto him, vers. 25. and so by pleading hereof he found the more fauor, at least they feared the more to wrong him, as they had done.

The freedom of many Cities in this land (especially of London, and of the cinque ports in *Kent*) is such, that many great men are content, both that their sonnes (being of good yeers and growth) shall serue seuen, eight, or nine yeeres: yea, and to giue likewise good summes of mony right out with them, that they may haue the benefit of the freedome after their time expired; and also to procure the said freedome for themselves in diuers respects.

What then is the freedome of this heavenly Ierusalem, whereof now we speake, and for which Christ hath giuen a greater price, then all the cities in the world, yea, then ten thousand such worlds are worth? Truly it is this, that whereas we are here *pilgrims and strangers*, *1. Pet. 2. 11*. yet beeing free of the heavenly Ierusalem, *wee haue our conversation in heauen. Philip. 3. 20*. that is, that we behaue our selues as citizens of heauen, liue according to the lawes which we haue from heauen, and do that which we doe as cheerfully and willingly as the Angels in heauen. Is this all? No: we haue liberty also to trade for heavenly wares, yea, necessity lieth vpon vs, and we are bound, and as it were by our baptisme (the scale of Gods covenant) sworne so to doe at our enrolment: yea, daily wee may, and we ought to trade euen for heauen it selfe.

As many free of London, by vertue of their said freedome do trade in other countries for such commodities as will be most vendible in London, and for the most benefit either of Londoners themselves, or of such as resort to London: so is it with all the children of God, that being released from their seruice of sinne, are made free men of heauen. For by this their freedome,

freedome, they may trade, and do trade for heauen, and for the daily increase of that heauenly stock, which in their regeneration their heauenly father doth giue them to occupy withall, and wherewith (as it were) to begin the new world: euen the world to come, whiles they liue as strangers in this present world.

From heauen, *and from the father of lights in heauen, cometh euery good and perfect gift. James 1. 17.* And this father of lights, being sole and absolute gouernour of heauen and earth, will not admit any to trade for any merchandise of his chiefe city (heauen) but only such as can (as it were) shew by their Indentures that they are freed from their seruice, and that they had their names also enrolled in heauen book. If they can shew this they shall be suffered to trade for any merchandise of the city: yea, they shall be sure, neuer to be bankrupts: but that they shall gaine well for themselves and theirs, *Iob. 7. 37.* but of this afterward.

This freedome is such, that there is none so poore but may occupy frankly: for he may haue the best commodities of the city, freely and for nothing. *Isai. 55. 1.*

This freedome is the greater because the commodities of that city, are better then all other, and no where else to be had. According to the worth of any commodities of any country, so is the freedome for trading to such countries esteemed: especially, if such commodities be not to be found in other countries.

This freedome is such, that as free men of London haue certaine priuileges, as well out of London, as in London, euen wheresoeuer they dwell: so likewise haue all that are free of heauen, whatsoeuer part of the earth they do inhabit.

By this freedome all partaker thereof haue this singular benefit, (be they neuer so poore) that if any man (how mighty soeuer) do them any wrong, especially by infringing their liberties any way, they may haue their action against him in the Court of heauen: where they shall haue a good aduocate *Christ Iesus the righteous, 1. Iob 2. 1.* where they shall be at no costs of suit: and where they shall be sure to haue so good audience, so vpriight iustice, and so large damages against the
defen.

defendant that hath wronged them, yea, against any aduersary, that he shall neuer be able to satisfie the same, but shall be forced to lie by it for euer, except he submit himselfe and be reconciled. *Mat. 5. 24. 25.* For shall not God auenge his elect, which crye day and night vnto him? yea, though he suffer long for them? I tell you (saith Christ) he will auenge them quickly. *Luk. 18. 7. 8.* Is not this a great priuilege; for poore men to haue such iustice, against their mighty aduersaries? and to haue it speedily without such delaies as are often too vsuall in the courts of earthly Iudges vpon earth?

Lastly, this freedome is such, that it can neuer be lost, it can neuer be forfeited: No man can euer put vs by it. No man? yea, no power: not all the power of hell. As t^e senne himselfe that maketh vs free. *Iob. 8. 36. cont. with for euer Heb. 12. 8.* As the truth whereby he maketh vs free, *Iob. 8. 12. abideth for euer. Psal 19. 9.* As the spirit by whom our names are enrolled in the booke of heauen, and we are sealed to be made free, *Eph. 4. 30. is an eternall spirit. Heb. 9. 14.* As the city whereof we are made free, is not (as earthly cities) subiect to conquests, to fire, to inundations of seas or other waters, or to any desolation, but is an abiding continuing city: *Heb. 13. 14. and an euermlasting habitation: Luk. 16. 9.* so whosoever is once free of this city shall be free for euer: this freedome is an euermlasting freedome. *Heb. 9. 12.*

But touching all earthly freedoms, they may be lost, either by too long absence, or by not payment of some yearly summe of mony: or by not obseruing some other rites and customes of the cities whereof such freedoms are: or else they that haue such earthly freedoms, may be so imprisoned in their own country, or so captiued abroad, or so by sicknesse detained in their own house, or otherwise in such condition; that although they haue their freedome, yet they shall not be the better thereby: yea, neither the children of any Princes, nor any Princes themselves are so free, but that they may come to captiuitie, and bondage. But the children of God once made free, are free for euer; in all countries, in all conditions, in prosperity, in aduersity, in wealth, in pouerty, in prison, out of prison; in health, in sicknesse, yong or old: vnder

the tuition of other, or at their own hands: in life, and in the houre of death. Yea, they alwaies haue the benefit of this freedome and liberty, and may as well trade for the commodities of heauen, in one condition as in another. Oh who would not haue such a freedome! How sweet, how pretious, and how honorable ought the name of this freedome to be! And how great, how ample, and how excellent is the dignity of Gods children in respect of this freedome!

CHAP. XIII.

Of true hope, proper onely to the children of God, and therefore much making for their further dignity: and of some special points belonging to all before said of their life, wisdom, &c.



Ne thing yet remaineth concerning the matter of being the children of God. This is true hope of all things promised either for this life, or for the life to come.

And although this hope be the daughter and companion of faith, yet I haue reserved my speech thereof till this place, because it ariseth from all the former points of the matter of our new birth, and because it doth support and nourish them by the object thereof, as the oile maintaineth and nourisheth the fire in the lampe.

Although also *Peter* saith that we are regenerated, or begotten againe *to this hope*. *1. Pet 1. 3.* and so doth seem to make this hope the end of our regeneration, yet because it is wrought in vs as soone as the former things, therefore I may without any absurdity, here speake of it also, as one of those things wherein our being the children of God doth consist. This hope agreeth with faith, in that it hath the same author, is wrought and increased by the same meanes, is in the same subiect, and continueth the same time: but herein it differeth, that the object of faith is the whole word of God: but the object of hope is only the promises in the word. By faith we beleeue all things written in the word; of things past, present, and to come, (as hath been said in chap. 8.) But by hope we doe expect

expect and looke for onely those things that are in the word promised to be performed hereafter, either generally concerning the Church, or particularly concerning our selues. So all the good, promised hereafter to be performed, is beleueed by faith, and expected or looked for by hope. Euery truth therfore of God reuealed in his word written, is the obiect of faith: (For by faith we beleuee the word touching the creation of the world by the word: *Heb. 11. 3.*) but hope hath only relation to the promises of God. Therefore the Apottle exhorting the Hebrews *to keepe the profession of their hope without waivering*: confirmeth the same *by the faithfulnessse of him that hath promised. Heb. 10. 23.* So he restraineth hope, only to the promises of God.

As by faith we beleuee as well the promises of this life, as of the life to come; and therefore *the iust man doth liue by his faith*, as well touching this life, as touching the life to come: so by hope we doe expect or looke for the performance as well of the promises of this life, as of the life to come. Notwithstanding, as the things of the life to come are the principallest obiect of faith, so also be they of hope.

This hope is as proper to the children of God as faith it selfe; because it is an handmaid only of faith: looking only for the performance of those things, which faith beleueeth shall be performed. Therefore it is ioined with faith, *1. Cor. 13. 13. Tit 1. 1. 2. 1. Pet 1. 21.* and *Iude 20.* and *21.* Therefore also these words, Faith and hope, to beleuee and hope, are often confounded, and are vsed one for another.

This faith and hope are immortall; they shall neuer perishe. The seed of faith is immortall; Christ Iesus the obiect of faith is *the same yesterday, to day, and for euer*. By faith we ouercome all things, and all things are possible vnto vs. How then can faith decay? *By faith we are also kept vnto saluation: 1. Pet. 1. 5.* How then can faith it selfe perishe? If faith perishe, whereby we are kept vnto saluation, where is our safety? *Peter* proueth faith to be better then gold: because gold perissheth though it be neuer so well tried, and refined in the fire. *1. Pet. 1. 7.* How is this argument good, if faith may perishe as well as gold? If faith do thus continue, then also doth hope: for these are

twinnest, borne together, living together, and lasting one as long as the other. The hope therefore of Gods children shall neuer be frustrated: it shall not be confounded. Those things that proue the perpetuity of faith, proue also the perpetuity of hope. The same is also euident by the attribute *living*, whereby *Peter* describeth the hope of them that be begotten againe, *1. Pet. 1. 3.* *Paul* saith, it *maketh not ashamed: Rom. 5. 5.* *Salomon* saith, *The patient abiding* (that is, the hope) *of the righteous shall be gladnesse. Pro. 10. 28.* In this place and in that of *Peter*, let it be obserued, that hope is limited only to them that are begotten againe, and to the righteous.

This is the more, because we are as often taught that *the hope of the wicked shall perish*. When *Salomon* had said in that place before alleged, *The hope of the righteous shall be gladnesse*, presently he addeth, *but the hope of the wicked shall perish*. *Bildad* saith, that *As the rush cannot grow without mire* (or moisture) *so the hypocrites hope shall perish. Job 8. 13.* *Zophar* saith, *The eye of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of mind: Job 11. 20.* The Psalmist saith, *The desire of the wicked shall perish: Psal. 112. 10.* If their desire shall perish, can their hope continue? who doth not desire that which he hopeth for? *Salomon* saith againe, *when a wicked man die, his hope perisheth, and the hope of the vniust shall perish. Pro 11. 7.*

Examples hereof are many. How vaine was the hope of the *mother of Sisera*, and of her wife ladies touching the safe returne of *Sisera* with great spoile? *Iudg. 5. 28.* How was the great boasting hope of great *Goliath* deceiued? *1. Sam. 17. 44.* The like may be said of *Abib*, touching good successe against *Ramoth Gilead: 1. Kings 22. 6.* and of the hope of *Saneherib* touching the like successe against *Ierusalem, 2. Kings 18. 28.* So also of the hope generally of all Papists; and particularly both of the Spaniards in the yeer 1588, and also of many of our own Papists here at home heretofore; and of late in the powder treason, and of many other.

What an excellent priuilege then is this of the children of God, that their hope grounded vpon God word, for things either of this life, or of the life to come, shall not be frustrated, but certainly accomplished? yea, that we may be the better assured,

assured, that our hope shall not deceiue vs, it is called *the helmet of saluation*. 1. *1 hes.* 5. 8. whereby we are taught, that as the helmet, or an head peace defendeth the head from all wounds, so likewise hope is a principall part of the spirituall armor for the defence of a spirituall man, from spirituall dangers, and for keeping him from despaire of saluation. If hope bee a speciall preseruatiue against despaire of saluation, then also must it be against despaire of things promised for the comfort of this life. *Feare not little flocke* (saith our Saviour) *it is your Fathers pleasure to give you a kingdome.* *Luk.* 12. 32. By the assurance therefore of a kingdome, hee strengthneth them against all feare of want of things for this life. Can we rightly hope that God will giue the greater, and doubt or feare, that he will not giue the lesse, viz. the things of this life? yea, therefore hope is compared to a *sure and stedfast ancre*, of the *soule*, fastened to that which is within the vaile. *Heb.* 6. 19. This is a sweete and most comfortable comparifon, viz. of hope, not to an ancre only, but to a *sure ancre*, & to a *stedfast ancre*; not fastened in the bottome of the sea, in sand, or in any earth, but in heauen, euen in God himselfe, or in Christ Iesus more firm then any rocke.

Howsoeuer therefore the children of God be here (as it were) vpon the midst of the seas, tossed with mighty stormes and tempests, yet as a ship by a strong ancre, with a cable futable, well fastened, is the more safe in great stormes and tempests, so according to the words of the same Apostle in the same place *verse* 18. the children of God by their hope well fixed and fastened vpon the things especially within the vaile (that is, in heauen) *haue such strong consolation*, as that no stormes or tempests of all the power of hell it selfe, shall be able to remoue the same, or at least so to remoue it, as that they shall suffer shipwracke. To the same purpose the Apostle *Paul* ioineth these two together, *euermlasting consolation*, and *good hope through grace*. 2. *1 hes.* 2. 16. The faith euen of the best, and the best faith may sometime be so wounded, that it may for a time fall into a kind of swoone: as the faith of *Peter* did for a while: and of *Salomon* for a long time. In like manner, their hope may be much quailed, and shaken, and obscured. For faith

being wounded, hope cannot be found; because it dependeth vpon faith. But neither faith nor hope can be altogether and vtterly ouerwhelmed.

This then is a most singular priuiledge and comfort. And hereby the children of God, in great afflictions of this life, in common death and famine, in speciall want and penurie, in sicknes, in prison, in banishment, in the hatred and malice of many and mightie aduersaries, in crosses abroad, and in crosses at home: as also in great assaults of Satan, in great accusation of their owne conscience, in remembrance of their great and manifold sinnes set before them by Satan in all their colours, and amplified and aggrauated by all the circumstances that may be: by this hope (I say) the children of God in all these are most cheerefull and comfortable (as *Paul* was 2. *Cor.* 4. 8. &c.) when the wicked hang downe their heads, are oppressed with cares, feares, and griefes, and doe vtterly despaire, and be also vncapable of all comfort. But of these things somewhat hath beene said before, and more shall be afterward.

Now all before said of our life, knowledge, wisdom, holines, and righteousness generally, as also more particularly of our sobrietie, watchfulness, loue and hope, is not so to be vnderstoode as if the said things were in like measure in all the children of God. For all haue not the like outward meanes, whereby to attaine vnto them: neither the like time &c. Besides, as the hand of a man is greater then the hand of a child; and as the hand of one man is larger then the hand of another; and the larger the hand of any is, the more it will comprehend of whatsoeuer it doth apprehend: so there is difference both in the measure of faith, which is the hand of our heart whereby we lay hold of Christ, and also in the measure of Christ himselfe laid hold of by faith. For although euery one that layeth hold of Christ, layeth not hold of a peece of Christ, but of whole Christ spirituallly touching his essence, yet it is not so touching his efficacy. So then the more faith any man hath, the more he layeth hold of Christ (in maner aforesaid) and consequently he receiueth the more life, the more wisdom, the more sanctification generally, and particularly the more sobriety loue and hope.

In the matter notwithstanding of iustification this holdeth *Note.*
 not. For he that hath the least faith, is as perfectly iustified as
 he that hath the greatest. Our *life, knowledge, wisdom, &c.* doe
 admit *plus & minus, more and lesse*: But our iustification doth
 not so: No man is iustified in part before God, except he be
 iustified perfectly, and altogether. If a man could be iustified
 and discharged of all his sinnes, but only of one, and that one
 the least of all other, yet that one were sufficient to the eternall
 cōdemnation of that party, notwithstanding his iustification,
 and discharge from all the rest. The worke also of our iustifica-
 tion is but one worke, wrought all at once, not by degrees.
 But though our regeneration be so likewise, I meane of the
 whole man together (not first of one part then of another:) &
 though also in our regeneration, our sanctification be likewise
 begun, yet our sanctification is not perfected all at once, but
 by degrees it is more & more encreased. To shew this more *Note.*
 plainly (for I desire to be rather indeed perspicuous for the e-
 dification of the simplest, thē by obscurity to seem profound,
 for the affecting of the learned, or rather of some that are more
 curious then truly desirous of good knowledge, to whō plain-
 nes seemeth basenes) To shew this (I say) more plainly, as our
 regeneration is nothing els but our new birth, so our sanctifi-
 cation may be compared to our stature. As therefore a man is
 but once naturally borne, not by degrees but all together, and
 the new borne babe as soone as euer he is out of the mothers
 wombe, is as perfectly borne as he that is 20. or 40. yeeres old;
 but being new borne he is not presently of his perfect stature,
 but cometh & groweth to that by degrees in time, by meate,
 & drinke, and other meanes fit for the same: so is it touching
 our regeneration & sanctification: we are new borne all at once,
 euen the first day we receiue by the word the spirit of adoptiō,
 but though thē also we begin to be sanctified, yet we grow more
 & more therin after ward, as the new born babe doth in stature.

Last of all, the matter of our iustification is altogether with-
 out vs; euen wholly in Christ, as he did actiuelly & passiuely o-
 bey his father, performing his whole wil for doing & suffering
 that which he required: but our spiritual life, and other things
 before spoken of, are things within vs. As Christ first ap-

prehended by faith aloft (as it were) doth iustify vs in heauen, (hauing before notwithstanding here in earth fully satisfied his fathers will in our behalfe) so after ward, and from the very moment of our iustification, hee dwelling likewise in our hearts by the said faith spiritually, doth sanctifie vs here in earth. Within this exception likewise of our iustification, to be without differing degrees of more or lesse, as are in other things before mentioned, I comprehend the freedom of the children of God before noted, as one point of their being the children of God: especially touching the latter branch thereof; that is, not their freedom from the bondage of sinne and Satan, but their freedom of the new heauenly Ierusalem, for trading and traffiquing for the merchandises thereof, as also for enioying other priuiledges belonging to the said freedom.

For to grant, that the freedom of the children of God from the bondage of sinne is not all alike (though in some respects it must be acknowledged to be like) yet this is most certaine, that the other branch of their freedom is alike in all. For one as well as another of them that are regenerated and borne againe to God, haue the like freedom of heauen, and all may in like manner trade for the commodities thereof. Notwithstanding as they that are alike free of a city, neither haue all the like stock at the first to begin with, neither all the like dexterity to vse their freedom, and stock to the most aduantage of themselves, wherby some thrive and prosper more then other. so is it with the children of God.

Note.

Though they be all alike free of the heauenly Ierusalem euen of the City of God which is called the kingdom of God: yet the Lord giueth not the like stocke, and portion of his graces to all wherewith (as it were) to set vp, and to begin, and so they do not all alike thrive and prosper.

In all these things hitherto handled from the eight Chapter to this place, doth consist the matter of our being the children of God; and that excellent and glorious image of God, which being before regeneration altogether defaced in vs, is now by regeneration, through the great grace and mercy of God againe renewed in vs.

It is (I say) only renewed in vs that are regenerated. It remaineth still in all the wicked and meere naturall men altogether defaced. Yea as this image of God so before described, is daily more and more increased in all that are new borne: so likewise the image of the Diuell, which all naturall men haue by nature and by propagation from their parents, is the more increased in such, the longer they continue in their said naturall state. As naturall children borne in fauour like their father, the more they grow in stature doe the more resemble their naturall Father: so all naturall men being (as we haue heard) the children of the diuell, and fashioned in qualities like vnto him do the more resemble him, the longer that they continue in their naturall state, & the more they heape sinne vpon sin.

By this image of God so renewed, and daily increased in all the new borne children of God, the poorest and meanest of the said children of God, how deformed soeuer they be in body (beare-eyed, or squint-eyed, crook-necked, crook-backed, or crook-handed or legged, or hauing any other bodily deformity) are notwithstanding more truly beautifull, then euer was *Abalom*, though *In all Israel, there was none so much to be praised for beauty as Abalom, because that from the sole of the foot euen to the top of his head there was no blemish in him. 2. Sa. 14. 25.*

This beauty of the body may decay by age, by sicknesse, and by diuers other meanes: There be many sinnes also, the continuance wherein doth take away the most excellent bodily beauty that is. Doth not whoredome this oftentimes? For doth not that foule disease (not fit almost to be named) which for the most part accompanieth that sinne) eat vp a man within and without? doth not drunkennesse cause rednesse of eyes? *Pro. 23. 29.* bloughtinesse of face, and tunne-like growth of the whole body? yea, doth it not (as it were) transubstantiate them into monsters, that were (before acquaintance with that sinne) comely and goodly persons?

As therefore *Bathsheba* speaketh euen to *Salomon* her sonne whom she knew should be king, for the better directing of him in choice of a wife, that he might not respect beauty of the body so much as inward graces and vertues (and yet who should respect beauty if kings may not?) As (I say) *Bathsheba* speaketh.

speaketh to *Salomon* touching this matter, so say I, *Faunon* is deceitfull and beauty is vanity. *Pro.* 31.30. But the image of God renewed in the new birth of the children of God, and the spirituall beauty thereof shall continue for euer, in all sicknesse and in death it selfe; yea, it shall euery day increase more and more, as afterward we shal heare; yea, at the last in the resurrection also it shall be crowned with such a glorious beauty euen of the body (as in handling of the second verse, and of our future similitude to Christ himselfe shall be shewed) as in respect whereof, the goodliest beauty of any man or woman that euer was in the world, shall be seen to haue been deformity. Doth not this also amplify the dignity of Gods children?

To conclude all hitherto spoken of the things wherein the being and matter of the children of God (as they are the children of God) doth consist, whatsoever other things meer naturall men haue, or whatsoever resemblances be in some hypocrites, either of all the things before handled, or of some of them, yet in truth all such are vtterly void of them.

As before touching the life of God, we compared meer naturall men to images, applying that vnto them that *Habbakuk* speaketh of images, that although *they were laid ouer with gold and siluer, yet they had no breath in them*: so now also all those things whereby images be described, *Psal.* 115. 4. 5. 6. 7. 8. may likewise be spoken of meer natural men, and of all wicked men whatsoever: *They haue a mouth and speake not, they haue eyes and see not, they haue eares and heare not: they haue noses and smell not, they haue hands and handle not: they haue feet and walke not: neither make they a sound with their throat.* These things (I say) whereby images are thus described, may also be applied to all meer naturall men. For though such haue all such parts of men, yet they performe no office of such parts either towards God or men, which do belong vnto them.

Thus much touching the image of God renewed in the new borne children of God, and touching all things wherein the same consisteth, as also touching the increase of the dignity of the children of God thereby.

CHAP. XV.

Of the finall cause of the regeneration and new birth of the children of God.



After the efficient causes both principall and instrumentall, and after the materiall causes of our regeneration, so considered as we haue done: it followeth now that we should enter into consideration of the forme and of the end of our said regeneration.

Touching the forme, it is very hard in so spirituall a thing to distinguish it from the matter. For what is this forme but our similitude and likenesse to the spirit of God, and therefore also to God himselfe? For is it not said, that we that are adopted to be the children of God, *are sealed by the spirit of God to the day of redemption? Ephes. 4. 30. and 1. 13.* And what is to be sealed by the spirit of God, but to haue the stampe and similitude of the spirit set vpon vs? Is not the sealing of letters or of other writings the imprinting of the similitude of the seale it selfe vpon the wax affixed to the said letters and other writings? that is, the impression of the forme that is engrauen vpon the said seale? And what is all this but that which we heard before, of the knowledge, wisdom, holinesse, righteousness, &c. wherein consisteth the matter or being of the children of God? To passe therefore from the form, and not to be curious in distinguishing thereof from the matter, let vs come to the end why God hath so loued vs, as to make, or to call, or to declare vs to be his children.

This is noted and expresse, to be *the praise and glorie of his grace: Ephes. 1. 6.* For these words are not there vied as the end of our *predestination* onely, but also of the end whereunto wee were predestinated, namely that we might be adopted, or made the children of God. Afterward also in the same Chapter, the Apostle repeateth the same end of our election: viz. that wee *Which first trusted in Christ,*
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should be to the praise of his glory. Not much vnlike also is that place before alledged, touching the end of our deliuerance *from our enemies*, namely that we might serue him, &c. *Luk. 1. 74.* For that of our deliuey from our enemies, doth import our adoption, because all not adopted, are still in the hands of their enemies: and all that are deliuered from their enemies are the children of God. When the Lord also saith, *If I be a father, where is mine honor?* *Malac. 1. 6.* doth he not insinuate, that this was the end why he had made them his children, namely, that they should honor him? But of all other places, that of *Iames* is most pregnant in this behalfe: *Of his owne will begat he vs with the word of truth, that we should be vnto him, as the first fruits of the creatures: Iames 1. 18.*

In this place the Apostle speaketh directly of our begetting againe, noting God himselfe to be the author thereof: *his owne will* to be the mouing cause of him thereunto: *the word of truth*, to be the means (all which haue been obserued before) and that *wee might be the first fruits of his creatures*, to be the end. What is it to be the first fruits of his creatures? Euen to be set apart in speciall manner for his seruice and glory, as in the time of the law, the first fruits were separated from all other, and set apart from all common vses (whereto other fruits might be applied) and dedicated only to the speciall seruice of Gods worship. *Exod. 34. 25. Deut. 12. 17.*

What can be greater then to honor or glorifie God? In that our Sauour teacheth vs in the first place, and before all things, yea, before the forgiveness of our finnes, to pray *Hallowed be thy name*, or *Glorified be thy name*, doth he not thereby plainly teach vs, that the *hallowing* or *glorifying* of the name of God, is more then all other things? Doth not the Apostle teach, that this ought to be the end of all *the fruits of righteousness, which are by Iesus Christ, viz. the glory and praise of God?* *Phil. 1. 11.* Doth not our Sauour himselfe complaine of the great trouble of his soule, and pray thus vnto his father; *Now is my soule troubled, and what shall I say? Father saue me from this houre: but therefore came I to this houre. Father glorifie thy name: Ioh. 12. 27. 28.* We see in this prayer, Christ to be in such an agony, that (as he was man) he could scarce tell what he said:
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yea, that hauing praied the father to *save him from that houre*, he correcteth himselfe, (not as acknowledging his former petition to haue beene euill, but onely to make that better that was good before) that (I say) he so correcteth himselfe, by remeinbring that houre (from which hee praied to be deliuered) to be the end of his comming. And by the last clause notwithstanding of the said praier, *Father glorifie thy name*, we see further, that hee preferreth the glorifying of his fathers name to the deliuerance from that houre, against which before he praied. Doth he not thereby teach, that hee regarded not himselfe, but was well content still to indure that agonie, so that thereby he might glorify the name of his father? If Christ therefore did so highly esteeme of the glory of God, is it a small matter, that we are made the children of God for the glory of God? Doth not the Apostle further command, that *whether we eate or drinke, or what soeuer we doe, wee should doe all to the glory of God?* 1. Cor. 10. 31. If then this ought to be the end of all things we doe, must it not be acknowledged to be more excellent then all things that we doe? For who will, or can deny the end of things to be more excellent then the things referred to the end?

Again, what can be more honourable and glorious, then to serue him, that is most honourable and glorious? The greater that men are, the more honourable it is to serue them; therefore to serue a king, is more honourable then to serue any other. How honourable a thing then is it to serue the king of kings?

Yea, but (will some man say) *The Lord hath made all things for his owne sake.* Pro. 16. 4. that is, for his owne seruice and glorie. Nebuchadnezer also a reprobate and a most wicked man, is called for all that *the servant of the Lord: euen in and for the destruction of Ierusalem.* Ier. 27. 6. and 43. 10. yea, the diuels in some sort doe the workes of God, in executing the commission which God giueth them. 1. Kings. 22. 22. at least in performing the decree of God. Acts. 2. 23. If these things bee so, (as indeed they are) what singular thing, or what preferment or prerogatiue is it for the children of God to bee borne or made the children of God, for the glory of God, and to serue God?

God? For do not all things, yea, do not the most wicked men; yea do not the diuels themselues the same? I answer, that this that I speake of the end of the adoption of the children of God, for Gods glory and seruice, is to be vnderstood of their seruing and glorifying God in a more speciall and excellent manner then other do: euen so much more as they are neerer to God, and more dignified and aduanced by God then other are. How is this? Not by force (as it were) and only constrained by the ouerruling hand and power of God, but willingly and cheerfully with a minde to serue and glorifie God in that which they do: and being guided and directed thereunto by the same gracious spirit of God, whereby they are made the children of God.

In the greater place that any is employed about an earthly king, or for an earthly king, the greater honor is such employment for him that is so employed: So likewise the neerer the seruice of any is to the kings own person, the more honorable is the same seruice. God hath no greater employments, neither any neerer to his owne person here vpon the earth then those things are, wherein he employeth his children. Their such employment therefore cannot but be very honorable vnto them.

Though all things be made to the glory of God in a general respect, and so accordingly do serue his prouidence, yet the elect and children of God in a speciall manner and meaning are called *vessels of honor*: as contrarily the reprobate are called *vessels of dishonor*: 2. Tim. 2. 20. Though therefore the reprobate themselues do also serue God (in manner aforesaid) yet their seruice it is but base in respect of the seruice of his children, because such seruice is altogether seruile.

In the time of the law all beasts and fowles, *Psal. 50. 10. & 6.* and all siluer and gold, *Hag. 2. 9.* were the Lords as well as now: yet who knoweth not but that any beast or fowle, or siluer or gold consecrated to the seruice of the Lord, either first in the Tabernacle, or afterward in the Temple was the Lords in a more speciall, and a more holy, and a more honorable manner?

The like then might be said, and still may bee said of the six
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common daies, and of the seuenth. The six were and are the Lords as well as the seuenth, in a generall respect: yet the seuenth was and is consecrated to the Lord in a more speciall manner: in respect whereof it is to be accounted more holy. For these causes there was more seuerer punishment commanded to be inflicted vpon any common person, and was often inflicted by the Lord himselfe vpon any person whatsoever, that should apply such things as were specially consecrated to Gods seruice, to any common vse, then vpon any that should abuse any other thing not so consecrated to God, though otherwise it were of the same kind and nature. God spared *Belshazzar* all the while he did eat and drinke in his own vessels (though it be not to be doubted, but that hee did abuse the meat and drinke to excite, and therefore also the vessels themselves wherein he did so eat and drinke to Gods dishonor) but when besides his owne vessels, he must also haue the vessels of the Lord, which had been *taken out of the temple of the Lords house at Ierusalem*; when these (I say) were brought out by his commandement, and when *hee and his Princes, his wives and concubines drinke in them*, oh-what a fearefull hand of God in the fingers of a man appeared presently vpon the wall before him: and how fearefull contents were written thereby vpon the wall against him! For was not the kings countenance presently changed? Did not *his thought trouble him*? Were not the *ioyntes of his loynes loosed*? Did not *his knees smite one against another*? Did he not in a great extremity and agony *crie aloud for the astrologians, Chaldeans, and soothsaiers*? *Dan. 5. 3. &c.* Though he were a king, and a mighty king, yet he had been better to haue gone a thousand miles on his bare feet vpon an errand from God: yea, he had been better to haue eaten his fingers to the bones: yea, the very flesh from his armes.

Touching the seuenth day, now called the Lords day, though many disgrace it as being now but an ordinance of the Church not commanded of God himselfe to be sanctified, yet by how many iudgements of God vpon the prophane thereof, hath the Lord commended it to be in speciall manner holy about all other daies?

So though the wicked themselves do serue the Lord generally,

generally, yet the children of God are set apart and consecrated (as it were the first fruits, or speciall vessels of honor as we haue heard) to the seruice of God in speciall manner. Yea, to returne againe to that similitude (that hath been before closely insinuated) as the counsellors to a king for matters of state, are subiects as well as other: and as they be subiects generally differ not from other; and yet being made choice of by the king, in some speciall manner to serue him, by consulting one with another, and conferring their wisdomes and counsels together, for the more good of the king, and of the whole kingdome, and being thereunto also sworne in a speciall manner: as (I say) such in these respects differ from other, and are more honorable then other; euen then other of the same quality, sort, and degree: So is it with men adopted and selected from the common sort of men, to be the children of God. For though they be men as well as other, and sinne as well as other; yet the Lord by making them his children hauing aduanced them aboue other, to be, as it were, of his priuy counsell: not to giue counsell to him that is the mighty counsellor, but to take his counsels from him: that is, *such as to whom he may reueale his secrets: Psal. 25. 14.* and as the Lord saith of Abraham, *Shall I hide from him the thing which I doe? Genes. 18. 17.* therefore and in this respect they are certainly more honorable then other men. If it be no small honor to be a priuy counsellor to a mortall king: how great should we thinke that honor to be of being one of those, to whom the king of glory doth reueale his secrets? Verily this honor is so much the greater, because our Lord Iesus Christ himselfe doth giue thanks to his father in this behalfe: yea because in his said giuing thanks, he testifieth the said dignity to be the greater, in as much as *the Lord his father had hid them from the wise, and men of vnderstanding, and had reuealed them vnto babes,* and that only *of his meere goodwill and pleasure: Mat. 11. 26.* So likewise afterward as he saith to his disciples, *to you it is giuen to know the secrets of the kingdome of heauen,* so he saith of other that were not his disciples (much more that were not the children of God) *but to them it is not giuen: Mat. 13. 11.* But of this before, Chap. 10.

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Thus much briefly of the forme, and of the end of the children of God.

CHAP. XVI.

More largely, laying forth the Communion of the children of God with Christ Iesus, and of some special benefits they haue thereby.



T may be now expected, that I should in the next place speake of the effects of the children of God: but I will not bee curious in distinguishing effects from benefits, or commodities belonging vnto them. I grant that by the exact rules of art, benefits properly are to be accounted adiuncts, or appurtenances and things belonging to another. But herein I will not be curious: but rather endeavour to be plaine, and therefore to write for the vnderstanding of the simplest, then for the pleasing of such as respect method more then matter. That which is plaine and perspicuous may be vnderstood of all: but that which is curious & exact altogether according to the rules of art, is most for the capacitie onely of them that are acquainted with artes. Some effects of a thing are not to be denied to be also benefits thereof; or at least beneficiall thereunto: albeit that all benefits cannot aptly be called effects, as afterward we shall see in this matter of our adoption. For euery benefit belonging thereunto neither aptly or truly can bee called an effect thereof. Iustification is a benefit belonging to adoption: yet adoption is rather an effect or fruit thereof, then that a fruit or effect of adoption. Peace of conscience also another benefit of adoption, is both a benefit and also a fruit arising from adoption, as afterward shall appeare. The like may be said of other things. For this cause I will be bold to confound fruits or effects with benefits and commodities of the children of God. Now because all, both effects and fruits, and also benefits and commodities of regeneration depend vpon the communion of the new borne children of God with Christ Iesus, therefore although I haue before spoken somewhat of their said communion (Christ Iesus being shewed to bee the chiefe matter

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wherein their new birth and being the children of God doth consist, and all other points thereof before handled beeing effects of the former) yet I will now returne againe thereunto, and lay the same more largely forth then before I haue done.

Touching therfore this communion, that we may yet better see what other benefits the children of God haue, and what fruits they bring forth thereby, let vs further vnderstand, that it is in the Scriptures exprested by diuers most significant metaphors, and excellent similitudes.

For first, it is compared to the communion betwixt our bodies and our garments, in which respect we are bid to *put on the Lord Iesus Christ: Rom. 13. 14.* Secondly it is compared to the communion betwixt vs and our daily meate and drinke. In which respect Christ calleth himselfe *the meat that abideth to eternall life: Ioh. 6. 27.* and *the bread of God which came downe from heauen, verse 33.* and *the living bread, which whosoener eateth shall live for ever:* and also saith *that his flesh is bread, &c. verse 51.* and that *except we eat his flesh and drinke his blood, we haue no life in vs, verse 53.* because *his flesh is meat indeed, and his blood is drinke indeed.* And that *he that eateth his flesh and drinketh his blood dwelleth in him, and he in him: verse 55.*

Thirdly, it is compared to the communion betwixt the vine and the branches. In which respect Christ calleth himselfe *the vine,* and vs *the branches: Ioh. 15. 5.* and Paul expressly saith *that we are branches &c. Rom. 11. 17.*

Fourthly, it is compared to the communion betwixt the chiefe corner stone, and the rest of the building: *Matt. 21. 42. Ephe. 2. 20.*

Fifthly, it is compared to the communion betwixt a man and the house wherein he dwelleth. In which respect Christ said before, that he *dwelleth in them that eat his flesh and drinke his blood: so Paul saith* (as before also hath beene shewed) *that Christ dwelleth in our hearts: Ephe. 3. 17.*

Sixtly, it is compared to the communion betwixt the head and the members. For he is said to be *the head of his Church,* and the Church is said to be *his body: Ephe. 1. 20.* and wee are called *his members: Ephe. 5. 30.*

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Seuenthly, it is compared to the communion betwixt the man and the wife in marriage. Therefore he is often called the husband, and the Church is often called his spouse. And that which the Lord saith and promiseth of marrying the Israelites *unto himselfe for ever in righteousness, in indgement, in mercy, in compassion, and in faithfulness, &c. Hosea 2. 19. 20.* isto be vnderstood as of all other the elect as well as of Israel, on the one part: so also of the second person in the *Deity* (to be, after that prophesie, incarnate and made man) on the other part. For it cannot be vnderstood of the father or of the holy ghost, because they were neuer to assume our nature, whereby to be a fit husband for vs. Therefore also as the man and the wife, being before marriage (or at least before contract) two, are after marriage and contract called *one flesh. Gen. 2. 24. Mat. 19. 5. 6.* so the Apostle vsing the same similitude of Christ and vs, saith, *wee are of his flesh and of his bones: Ephes. 5. 30.*

To shew vp this point, such is the communion betwixt Christ and the children of God, that the Apostle doth not only account them compleat in him: *Colos. 2. 10.* but saith also that *they are the fulnes of him that filleth all in all things: Ephes. 1. 23.* and so he insinuateth generally, that Christ is in some sort vnperfect without the children of God, as the husband is vnperfect without the wife: the head without the other members: a man without an house: the rest of the building without the chiefe corner stone: the vine without the branches; the meate and drinke without some to receiue them: and the garments without some to weare the same.

Now to returne to the former metaphors and similitudes, so many as the communion betwixt Christ the naturall sonne of God, and vs the adopted children of God is in Scripture exprest by: by so many waies is our dignity by thi communion amplified and encreased.

For touching the first, was it not a great honour for Daniel (at the commandement of Belshazzar) *to be clothed with purple, and to haue a chaine of gold put about his necke? Dan. 5. 29.* Was it not more, for poore Mordecai before appointed to the sword, and who had before sit at the gate of *Ahasuerus*

raſh in ſackcloth and aſhes, to be cloathed with the kings royall apparell? *Eſter*. 6. 8. 9. 10. 11. How honourable then is it for ſuch beggerly perſons as we were (that were not onely ſtarke naked, and vtterly without any good apparell, but that alſo were clothed before with moſt polluted garments of all ſinne, &c.) to be clothed with ſo rich a garment as Chriſt Ieſus is? Verily neither *Herod* himſelfe when hee clothed himſelfe in his royall apparell, *Acts* 12. 21. nor all the Princes in the world (that had not Chriſt Ieſus) were euer ſo glorious in apparell, as the pooreſt child of God is that hath put on the Lord Ieſus Chriſt. It was an honourable thing to the Iſraelites, that the Lord led them ſo through the wildernes, that for forty yeeres their clothes waxed not old upon them, &c. *Deuteronomie* 29. 5. How honourable a thing then is it, for all the children of God (both yong and old, great and ſmall) to be clothed with that garment, which as it is called *the new man*, ſo it will alwaies bee new, neuer worne, neuer threed-bare, or waxing old, but remaining as freſh for euer as it was the fiſt day, euen *the ſame yeſterdaie*, to day and for euer? *Hebrewes* 13. 8. for euer, (I ſay) not onely in this world, but alſo in the world to come.

Touching the ſecond Metaphor, was it not an honourable thing for the brethren of *Ioseph* at their ſecond coming into Egypt; to dine with *Ioseph*, and to haue meates ſet before them from *Iosephs* owne table; *Genesis* 43. 16. and 34. So alſo for *Mephiboſeth* (though *Ionathans* owne ſonne, and therefore of the blood roiall of *Saul*) to be fed with meate from *Dauids* owne table, as one of *Dauids* own ſonnes? *2. Sam.* 9. 7. and likewiſe for *Chinham* the ſonne of *Barzillai*, not onely to eate of *Dauids* meate, *2. Sam.* 19. 38. but alſo to be among them that ſhould eate at *Salomons* table? *1. King* 2. 7. Was it not a great honour alſo for the Iſraelites to be miraculoſly fed in the wildernes with Manna from heauen (which is therefore called angels foode) and with quailles, and with water out of the rocke? How honourable then is it for the pooreſt children of God, to eate of Chriſts owne fleſh, and to drinke

drinke Christs owne blood? Verily, neither the meate of *Dauid*, nor the dainty fare vpon *Salemons* table, in his greatest glory, nor the daintiest fare of any other Princes in the world in their greatest solemnities, nor the Manna and quailles, and water out of the rocke before mentioned to be giuen to the Israelites, was euer comparable in any respect, to this diet of the meanest sonnes and daughters of God.

Touching the third former metaphor, what a strange thing is it, that such sciences, as we were (though indeede compared to wilde olive branches, yet ten times worse) should be grafted into so precious and pleasant a stocke as Christ is; and thereby bring forth fruits agreeable to Christ himselfe? *John 15. 5. Philippians 1. 11.* Though in our grafting the sciences which we graft bee nourished by the vertue of that stocke, whereinto they are grafted, yet they bring forth fruit according to their owne nature, not according to the nature of the stocke whereinto they are grafted. But wee beeing grafted into Christ, (not the better into the worse, but farke naught into the best) are both nourished by vertue from him; and also doe bring forth fruits agreeable to his nature, not to our owne.

Iouis omnia plena.

Touching the fourth former metaphor, how great a grace is it for vs, that were so rough, and vnheuen stones as we were, to be hewen smooth, and made fit to bee coupled to such a precious corner stone as Christ is?

The same is much more to be vnderstood of the dignitie of Gods children in respect of the first former metaphor: For if it bee an honour to bee wrought and carued, and euery way made fitt to be coupled to such a precious corner stone as Christ Iesus is, how much greater honour is it, to bee made an house for Christ himselfe to dwell in? yea, for him, not onely as man, but also as God and man? Hauing bene before habitations of Satan, and houses of vncleane spirits: *Mat. 12. 43. &c.* Is it not an honourable change of such to be made houses: houses? yea, more then houses: For God filleth all things and all things; (in some sort, as touching the essence of GOD, euen the wicked themselves

felues, are full of God : Is it not (I say) an honourable change of such as we were, to be made houses, yea more then houses, euen *holy houses, tabernacles, and temples of the living God* ? 1. Cor. 3. 16. and 2. Cor. 6. 16. verily touching this matter, this second Scripture before alledged, is the more to be obserued, because with the former point, of men to be houses and tabernacles and temples for God himselfe, and of Gods dwelling among men, and familiar walking or conuersing with them, the Apostle ioineth also another ancient promise of God, viz. *that he would be a father vnto them, and that they should be sonnes and daughters vnto him.* 2. Cor. 6. 18. *Leuit. 26. 11. 12.* For by this conioining of these two together, the Apostle doth most plainly teach that the former honour of being Tabernacles and Temples for God, is proper onely to them that *are the sonnes & daughters of God.*

The dignity of the children of God in respect of this metaphor, is yet the greater, because as the whole world in all the beautie of it, was at the first made a palace for man to dwell in, so man himselfe in this second creation, is made a palace for God to dwell in.

Touching the sixth former metaphor, is it not more then meruailous, that such vile persons as we naturally are (euen little better then limmes of the diuell, at least his children and bondslaues, as hath beene before shewed) should haue so honourable and glorious an head as Christ *Iesus is that sitteth at the right hand of God in the heauen, and hath by the Angels* (good and bad) *in subiection vnto him* ? 1. Pet. 3. 22.

Besides all before spoken of the excellency of Christ (in speaking of him as of one of the efficient causes of our regeneration) is he not most excellently also described to be *clothed with a garment downe to the feete, and girded about his pappes with a golden girdle ? to haue his head also and haies white as white wooll and snow ? and his eyes as a flame of fire ? yea, to haue his feete like vnto fine brasse burning as in a furnace ? and a voice as the sound of many waters ? yea, to haue* (further) *in his right hand seven starres, a sharp two edged sword going out of his mouth, and his face shining as the sunne* shineth

Sheweth in his strength? Remelation. 1. 13. &c.

Neither is the dignity of the children of God thus amplified in respect that they haue so excellent a head (excellent for power, for wisdom, for iustice, for meeknes, for goodnes for all things that are excellent) but also because as Christ hath no other body then his Church, so the Church hath no other head but Christ Iesus: and as none doth or can giue life to other, either to quicken them from the death of sinne here, or to raise them at the latter day (when before that, by the doctrine of the Papists themselues, the Pope shall be suppressed) as none (I say) can thus giue life to men but onely Christ Iesus (for who dareth say that the Pope can raise vp a man either from his sinne, or from the graue, especially when the Pope himselfe shall be dead?) so none is or can be the head of the Church but only Christ. Sith therefore Christ is not onely so excellent an head, but also the sole and onely head of the children of God, in this respect also it must bee granted, that their state is so much the more honourable.

Yea, this honour of the children of God by Christ Iesus his being their head, is the more, because as he hath not taken the nature of angels vpon him, but onely the nature of man, so hee is not the head of Angels, as he is of elect men. For as it is a monstrous bodie that hath two heads: so is it no lesse monstrous for the bodie to bee of one nature, and the head of another. And as the Angels cannot be (neither euer are called) the members of Christ, so Christ cannot bee called the head of the Angels. All the members also of the body of Christ, are said *to grow to a perfect man in Christ*, and euery part and member of the body of Christ is said to receiue daily encrease (as it were) by nerues, &c. *Ephesians 4. 13. 15. 16.* Let no man here mistake me: As kings are called heads, that is, chiefe gouernours of their people, so Christ (not onely as G O D, but also as God and man) is the head and chiefe gouernour (and that absolutely, without any such limitation as kings haue) of the Angels, as well as of all other creatures. But in that speciall maner that he is head of men borne anew vnto God, hee is not the head of Angels. Therefore in this respect also the

condition of Gods children is so much the more excellent.

Touching the seuenth and last former metaphor, what heart of man can conceiue the depth, the height, the bredth and the length of this loue of Christ, in matching and ioining himselfe to vs, and vs to him? that *hee* (I say) *that was the beire of all things, by whom the worlds were made, and who was the brightnes of the glory, and the engrauen forme of the person of God the father: Hebrewes. 1. 1. 2. and beeing in the forme of God, thought it no robbery to bee equall to God. Philippians 2. 6. 7.* that *hee* (I say) should so call his loue and liking vpon vs, as to take vs to be his spouse and wife, and that way also to make vs the daughters (as it were in lawe, and by marriage) to God the father? euen vs, that not onely had no portion, and were euery mothers childe of vs beggers brattes, but that also were base borne creatures, and had *an Ammonite to our Father, and an Hittite to our mother*: and that therefore (as most base children are) were in such misery as *a new borne childe whose nauell is not cut, neither is washed with water to soften him, neither is salted with salt* (for the better hardning the nauell and the whole skinne; for the better strengthening of all the inward parts, and for the better decocting and consuming of all corrupt humors) *neither was swaddled with clouts*, and whom being borne in misery *there was no eie to pitie, or to shew compassion: so that hee lay in the open field, to all contempt, and altogether polluted with blood. Ezekiel. 16. 3. 4. 5. 6.* yea, who were altogether deformed and mishapen, euen a crooked generation, hauing neither good face, nor good heart, nor good eie, nor any member well proportioned: yea, being altogether also without witte and vnderstanding of heavenly things (as wee haue heard) euen pure naturals (as wee speake) and no more able to conceiue the things of God, and pertaining to our owne good, then very ideots. Is not this wonderfull, that such an one as Christ was and is, should so vnequally (in many respects) match himselfe with such as wee were? and that by matching himselfe so with vs, should make such a change in vs: of crooked to make vs straight;

straight: of deformed to make vs beautifull: of beggerly to make vs rich: of fooles to make vs wise: of prophane to make vs holy: of earthly to make vs heauenly: and of children of the diuell, to make vs the children of God his father? What a preferment therefore is this? Were it not a great aduancement and a matter of exceeding honor for a mighty Prince to take some vagabond woman, poore, naked, deformed, miserable, &c. and to marry her to himselfe, and to put her presently into all costly and princely robes? yea, it was an honor for *Abigail* though the wife of a rich but a miserable yeoman (such as this time hath too many like) and also a wife and a vertuous woman, to be taken to wife vnto *Dauid*? was it not also an high preferment for *Ester* a poore maiden of another nation, to be made wife and Queen to that mighty Monarch and Emperor *Ahasuerus*, that raigned ouer an hundred & seuen and twenty *Provinces*? How honorable then is it for vs, (more poore, base, miserable then any rogue) to bee married to the naturall and only sonne of God, heire and Lord of all things?

Verily this match is so much greater preferment of vs, then the former matches were, either of *Abigail* with *Dauid*, or of *Ester* with *Ahasuerus*, because both *Dauid* and *Ahasuerus* had many other wiues besides those: but Christ Iesus hath so matched himselfe with vs, that as he had no other before vs, so he desireth no other besides vs, but contenteth himselfe wholly with vs, and takerh as great delight in vs, as if we had been his equals when he first made choice of vs: and as though we had been as wise, rich, beautifull, vertuous, and euery way as glorious, as either he doth make vs (after his marrying of vs) in this life; or as hee will make vs hereafter in the life to come.

To leaue these metaphors and similitudes, whereby hither to the communion of the children of God is so described, and their dignity in such sort amplified, let vs further vnderstand that our said communion, is the more admirable in it selfe, and honorable to vs, in as much as thereby we cannot but haue communion also with the Father: because *Christ and the father*

father are one: *Ioh. 10. 30* And the father is in the Sonne, and the Sonne in the Father: *Ioh. 14. 10. 11.* In which last place our Sauour praith, that as he and the father are one in another, so also the children of God (whom God had giuen to Christ: *Ioh. 6. 37.* and *17. 6.*) might be one, (not only amongst themselves, but also) in them, that is, in the father and in the Sonne. Therefore our Sauour likewise saith before, *If any man loue me, he will keepe my word: and my father will loue him, and we will come vnto him, and will dwell with him: Ioh. 14. 23.* Yea therefore Christ came into the world, and was made one with vs, that we might haue communion with the Father, and be made one with him: and as he was made one with vs to make vs one with the father, so also he did effect that for which he did come. Therefore the Apostle hauing set forth our miserable state in the world by nature, viz. that amongst other things, *we were without God in the world: Ephes. 2. 12.* he doth presently by way of opposition adde our contrary state in Christ, and by Christ, saying, *But in Christ Iesus ye which once were farre off, are made neerer by the blood of Christ, &c. vers. 13.*

Hauing that communion with the Father, and with the sonne, we haue also the like with the holy ghost: and therefore it is not onely said that *they that are led by the spirit of God are the sonnes of God*, but also that *they that are the sonnes of God, haue receiued the spirit of God, whereby they crie Abba father: Rom. 8. 14, &c.* and againe: *that because they are sonnes, God hath sent forth the spirit of his Son into their hearts, which crieth Abba father.* Therefore also our Sauour, *Ioh. 14.* (where he promisseth the communion of himselfe and of his father, vnto his disciples) promisseth also to send the holy ghost, which should abide with them. Therefore also the holy ghost is said *to be shed on vs abundantly, through Iesus Christ our Sauour: Tit. 3. 5.* Finally, as by the sonne we haue communion with the father, so the holy ghost is the bond of our communion with the father and with the sonne. *Through him (saith Paul) wee haue an entrance to the father by one spirit: Ephes. 2. 18.* and *by one spirit we are all baptized into one body, &c. 1. Cor. 12. 13.*

Is not this then a great dignity? For this is one of the speciallest promises that God hath made vnto his people, namely, that

that he will set his tabernacle among them, and that his soule shall not loath them, that also he will walke among them, &c. *Leuit. 26. 11. 12.* So then they with whom God hath such communion, as to set his tabernacle among them, and dwell with them, may assure themselves that God will neuer loath them, nor leaue them: Yea, we doe thereby further see, that he promiseth not only his presence but also his gracious presence, by his power to vphold them, by his grace to direct them, and by his goodnesse to giue them euery good thing. For *hee is greater then all, Iob. 10. 29.* both in power and wisdom. Who therefore can destroy or hurt them, whom he will preferue? In a strange country, and in places of danger, oh how great a comfort is it to haue some companie? In such a place the truth of that is most apparant that *Two are better then one, because if they fall, the one will lift up his fellow: Eccles. 4. 9. 10.* But alas, what is all the company of man, in respect of the society of God? They that haue God so with them, may truly say, *If God be with vs, who can be (or what skilleth it who be) against vs? God is light, and in him is no darknesse: 1. Iob. 1. 5.* If therefore we haue him alwaies with vs, we shall be sure of light, whereby so to see our waies, that we may not erre. Yea *God is the father of lights, from whom cometh euery good and perfect gift: Iames 1. 17.* Therefore they that haue him their shepheard, may assure themselves *they shall want nothing, but that he will make them to rest in green pastures, and lead them by the still waters of life, restoring their soules and guiding them into the paths of righteousness: Psal. 23. 1. &c.* Yea, they that haue thus God their shepheard, shall be sure not only of green pastures, and water, but also that he will *giue them that wine and milke, and bread, &c. whereby their soules may liue, and be made fat to eternall life. Isai. 55. 1. 2.*

What a priuiledge is this? It is a great prerogative of the children of God, to be garded by an Angel, as after ward wee shall heare. But alas, smal comfort is there in the presence of an Angel if God himselfe be not with vs. When the Israelites had so offended God, and prouoked his wrath against them by making a molten calfe, that he denied to go himselfe with them vnto the land which he had promised them, and yet at the praier of

of *Moses* was content to send an Angell before them to cast out the *Canaanites*, the *Amorites*, the *Hittites*, &c. How (I pray you) did they take this? It is said that when they heard this tidings, they sorrowed, and no man put on his best raiment: *Exod. 33. 1. &c.* There is therefore no comfort in the presence of any creature whatsoeuer, if God himselfe be not graciously present, with the eyes of his fauour to behold them and their state, with the eares of his grace to heare their cry: *Psal. 34. 15.* and with the right hand of his power, to support them. *Psal. 144. 7.* and to fill them with good things: *Psal. 104. 28.* and *145. 16.* Therefore *Moses* himselfe in the three and thirtieth of *Exodus* before alledged, vpon Gods deniall of his going in person with the *Israelites*, (offering notwithstanding to send an Angell before them) *Moses* himselfe (I say) reasoneth the case with God in these words, saying, *Wherein shall it be knownen that I and thy people haue found fauour in thy sight? Shall it not be when thou goest with vs? So I and thy people shall haue preheminence before all the people that are vpon the earth: vers. 16.* As the former sorrowing of the people in the beginning of the Chapter sheweth how heauy a thing it is to want Gods companie, though we haue the company of Angels, so what can be more plainly spoken then these words of *Moses* to shew how great preheminence there is in that gracious presence of God wherof now we speake?

This priuiledge is the more, because as all the points before handled, so this is both common to all the children of God and also peculiar to them only. For it is appropriated to them that are elected, called, iustified, and which shall be glorified: *Rom. 8. 31.* and therefore before our calling (as wee haue heard) we are said to be without God in the world: *Ephes. 2. 12.* and it is before obserued, that the promise of Gods dwelling with men, and making them his tabernacles and temple, is ioined with another of making them also his sonnes, and his daughters: *2. Cor. 6. 18.* as noting that it is both common to them all, and also proper to them only.

Therefore the wicked haue no more part in this priuiledge then in the former. As the children of God may say, that when they are alone they are not alone, because God (euen the father,

father, sonne, and holy ghost) is alwaies with them : so whatsoeuer company else the wicked haue, yet they may truly say they are alone; because God (euen the father, Sonne and holy Ghost) is absent from them.

As God is infinit and filleth all places, so he cannot but be wherefoeuer the wicked are. But cold is the comfort of this his presence only. For if their eies were opened to see him, they should see him no otherwise then *Dauid saw the Angell of the Lord, between the earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem* : 1. Chron. 21. 16. What to do had the Angell of the Lord *his hand so stretched out toward Ierusalem? euen to destroy it* : 2. Sam. 24. 16.

Neither any otherwise should the wicked see the Lord to be present (if their eies were opened) *then Balaams Ass saw also the same or another Angell of the Lord stand in the way, and a sword drawn in his hand*, at the sight whereof, the Ass being stricken with feare flung the first time out of the way into the field : and the second time dashed her masters foot against the wall : and the third time lay down vnder him, not daring to go in the way : Numb. 22. 23.

Thus (I say) and no otherwise, should the wicked see the Lord present with them, not to do them any good, but to be reuenged of them for all their wickednesse. Thereby they should be so filled and possessed with feare, that they should be ready to fly (if it were possible) and to run away from his presence. But *whither should they flee from his presence? If they should ascend into heauen, he is there: If they should goe down into hell (or make their bed in the graue) hee is there: If they should take the wings of the morning, and dwell in the uttermost parts of the sea, yet thither should his hand follow them; and his right hand bold them from escaping. If they should say, the darknes shall hide vs, the night should be light round about them* : Psal. 139. 7. &c. Therefore if God be thus from them touching his grace, and only present in his wrath, power & iustice against them, what (alas) shall it boote them to haue any of his creatures with them? Truly nothing at all: They were as good be alone. If *Salomon say, Who vnto him that is alone: for hee filleth, and there is no: a second to helpe him vp* : Eccles. 4. 10. how much more woefull is the state
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of the wicked, that are altogether destitute of the gracious presence of God? For if he withdraw himselfe from them, who dareth accompany them for any good?

By these things wee see, how great the prerogative of the children of God is by their communion with God. But this is not all: For this communion with Christ Iesus, (and so consequently with the other two persons in the deity) is the more excellent, not onely in respect of the excellency of the persons, with whom our base nature is vnited; neither in other respects before spoken: but also because being once made, it is indissoluble, and vnseparable. All the vnions before mentioned, whereunto this vnion metaphorically and by way of similitude is resembled, may be dissolued: For the garment put on is also put off: The most of our meat and drinke (touching the matter thereof) is eiected and cast out: The vine and the branches, as also any other tree and the boughs, may be diuided by the axe, or some other tooke: So may the corner stone and the rest of the building therewith coupled: The inhabitant or tenant is oft times turned out of his house; yea sometime the lawfull owner is cast out of his owne freehold: The naturall head and the naturall body, yea the body and the soule of man are for a time separated by death: Finally by the same meanes, there is a separation betwixt the man and the wife. But nothing whatsoever can euer dissolue the vnion betwixt the children of God and God himselfe, Father, Sonne, and holy Ghost.

As the personall vnion betwixt the two natures in Christ, (the Godhead and the manhood) could not be dissolued; euen when the humanity it selfe (touching the parts thereof) was by death for a time dissolued (the soule being in heauen with the father, and the body lying in the graue) but the knot once knit did continue in death it selfe, and shall continue for euer: so also is the vnion, betwixt God and the children of God an euerlasting vnion. As therefore the misery of man, is in the separation of man from God (who is blessed for euer, and blessednesse it selfe) so the happinesse of man is in his vnion and communion with God, especially in the continuance thereof for euer.

As all the wicked and vngodly are most miserable by their being without God in the world, (as before wee haue heard) euen so long as they so continue, because all that while they are as farre from heauen, as earth; yea as hell it selfe, and remaine in darknesse and in the power of satan, *Act: 26. 18.* (oh wofull condition!) so all the children of God, hauing in their adoption this communion with God, are happy and ten times happy, because the benefit and comfort thereof hath no end.

CHAP. XVII.

Of the benefits of the children of God by their foresaid communion with Christ and with the whole Deity, and first of the forgiveness of sinnes.



Let vs proceed a little further into the foresaid communion of the children of God with Christ Iesus, and by Christ Iesus with the father and with the holy ghost: let vs somewhat more behold the excellency thereof, by such benefits as the children of God doe thereby enioy: wherein all wicked and naturall men (so continuing) haue no part or portion.

Here let vs first consider the great benefit of forgiveness of sinnes. It is indeed a principall point (as hath been before obserued) of that mercy of God which was one of the principall motiues of God to worke the worke of our regeneration. And of that mercy of God I haue spoken a little generally before: Notwithstanding this particular point thereof touching the forgiveness of sinnes is a little more largely here to be handled, because this place (in some respects) is fitter for that purpose then the former: the rather because it is not onely to be considered as a cause of regeneration, but also as an effect and fruit of our foresaid communion with God.

Touching this benefit therefore, that it is by our communion with Christ Iesus, it is manifest, because he is said to be *the reconciliation for our sinnes, and not only for our sinnes, but also for the sinnes of the whole world: 1. Ioh. 2. 2.* By *reconciliation for our sinnes,*

sinnes, and for the sinnes of the whole world, the Apostle meaneth, the sinnes both of all already regenerated and new borne; and also of other the elect of God in the world, remaining yet in their naturall and vnregenerate state. *Paul* also saith *that Christ gaue himselfe for vs, that he might redeeme vs from all iniquity: &c. Tit. 2. 19.* What is it to redeeme vs from all iniquity, but to purchase a free and absolute pardon for vs of all our sinnes?

Note.

Moreouer he saith, *that in Christ we haue redemption through his blood, the forgienesse of sinnes according to his rich grace: Ephes. 1. 7. Coloss. 1. 14.* In both which places let this be obserued, that the Apostle interpreteth the redemption of the elect to be *the forgienesse of sinnes*. Why shall we so obserue this interpretation of the word *redemption*? Because thereby the Apostle insinuateth a twofold or double redemption wrought by Iesus Christ: one proper onely to the elect, consisting in the forgienesse of sinnes, and other things depending thereupon: the other common to all, as well to the reprobate as to the elect. But what is this so common a redemption? viz. It is a release from the bondage and obedience of the ancient ceremoniall law: touching the going diuers times of the yeere to Ierusalem, and performing there diuers rites and ceremonies in the worship of God: namely the paiment of tithes, and of first fruits: the bringing of diuers oblations and sacrifices: as also touching diuers kinds of washings, and clensing men of the leprosie, of pollution by handling the dead, by any issue, &c. and concerning likewise abstinence from diuers kinds both of fish and flesh, and many other the like things. The redemption (I say) of men from obedience of these things is common to the reprobate and not peculiar to the elect. For Christ Iesus hath so nailed the whole law of ceremonies and ordinances to his crosse, that although Christ were taken down from the said crosse, yet they shall (as it were) so remaine fast fixed thereunto, that they shall neuer come downe, or be in force with men by any authority from God. This is plainly taught, *Ephes. 2. 15. Coloss. 2. 14.* The words are commonly known, therefore I do not set them down.

As in the time of the law, before the comming of Christ, though the Iewes were bound to obedience of the ceremoni-

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all lawe, and did therefore sinne, if they did not obserue the same: yet the Gentiles (not incorporated into the Iewes) were free from it, and did not offend either by eating any thing forbidden to the Iewe; or by intermitting any other rite of the sayd lawe: so now all that lawe being by Christ disannulled, all are at libertie both the Iewes as well as the Gentiles: and therefore the Iewes do no more offend now, by doing any thing contrary to any point of the ceremoniall lawe then the Gentiles did in former time. All men therefore whatsoever, as well the wicked as the godly are partaker of this redemption and liberty: so that the wicked (of what nation soeuer) doe no more offend in eating of swines flesh, or of any other meate forbidden in the lawe, then they doe offend in eating of beefe or mutton, or of any other thing, that was alwaies permitted by the law. The same is to be said of doing any thing else contrary to any clause of the ceremoniall lawe.

This is a great libertie and redemption. For certainly the obseruation of the ceremonies of the lawe could not but be a great bondage in respect both of the charge by first fruits, sacrifices and other oblations beside tithes: and also of the paines in going so often euery yeere to Ierusalem, in what place soeuer of the land they did dwell. Besides, it could not but be somewhat tedious to vse so many washings and purgings: to be bound likewise to make fringes vpon garments; and not to weare a garment of linsie wolsie. The like may bee said of diuers other things; especially it could not but be very grieuous to be restrained from so many kindes of meates, as are now accounted dainty: viz from the heron, from the redshank, from the lapwing (or as some other interpret the word, from that dainty fowle that is called a good wit) from the sea mewe, from the hare, from the conie, from all kind of shel-fish, because no shel-fish hath any scales or fins: & from diuers other the like things: to be (I say) restrained from these things could not but be very grieuous. To be therefore enlarged in this behalfe is to be acknowledged a great redemption, a great liberty: not without adding, that which is proper to the elect, is much greater. This is also twofold: one from the guilt & punishment of sin,

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other from the spot and blemish, or seruitude and bondage therof. These may be better distinguished in nature, then separated in time. For they do alwaies concurre and go together: where there is the first, there is alwaies the second: & where is the second, there is also the former. As soone as any is discharged from the guilt and punishment of sin, so soone is the same party purged of the blot and blemish, and released of the bondage and seruitude of sinne. And where any is purged of the blot and blemish and released of the seruitude and bondage of sinne, there likewise is a discharge from the guilt and punishment of sinne. For that faith that layeth hold of Christ without for the former, so layeth hold also of him within for the latter; that Christ dwelling in vs by faith, doth both purge vs of the spot and staine of sinne, and also release vs from the slavery and thraldome of sinne. Therefore in the place before alledged, it is not onely said that *Christ gave himselfe for vs that he might redeeme vs from all iniquitie*, but the other is also added, *viz. that he might purge vs, &c.* these two are likewise ioyned together, 1. Cor. 1. 30. Where (as before hath beene shewed) the Apostle saith that *Christ is made vnto vs, wisdom, righteousness, sanctification, and redemption*. The former (*viz.* release from the guilt and punishment of sinne) is to be vnderstood by the word *righteousnesse*, the second by the two words following, *sanctification and redemption*: or the word redemption there in the last place, may be taken as comprehending the other two words before, *righteousnesse and sanctification*; as if the Apostle should haue said, Christ is made vnto vs *righteousnesse*, whereby we are discharged from al our sinnes in the sight of God, and *sanctification*, whereby we are released from the bondage of sinne in our selues; and so he is made vnto vs perfect redemption; both as touching the guilt and punishment of our sinnes, and also as touching our redemption from the slavery therof. *Zachary* also ioyneth both these together in words much like to those of *Paul* vnto *Titus*, saying that *hee hath deliuered vs from the hands of all our enemies that wee might serue him without feare in all holinesse and righteousness. Luk. 1. 74.* Deliuernance from our enemies doth

doth signify our releafe from the punishment of sinne, and *to serue God without feare in holinesse, &c* doth import a freedome from the bondage of sinne: both because the seruant of sinne cannot be the seruant of God: For *no man can serue two Masters*: (especially so contrary one to other, as sinne and God, yea as sinne and holines and *righteousnesse*) Math. 6. 24 and also because *the seruice of God is layd to be without feare*. But in all bondage there is some feare. To shut vp this point, this I adde further, that though our clensing from the blot of sinne, and our releafe from the slavery of sinne, be but in part, and altogether imperfect in this life (according notwithstanding to that which before I haue said in this behalfe) yet our releafe and discharge from the guilt and punishment of sin is most compleat and perfect.

Having thus noted, first that there is a double redemption, one common to all; the other peculiar to the elect: Secondly that the redemption peculiar to the elect is also double, one from the guilt, the other from the spot of sinne; for application let vs vnderstand that the Apostle expressly speaketh in the places before alleaged, *Ephes. 1. 7. Colos. 1. 14.* of the former, viz. of our discharge from the guilt of sin exprest by this phrase *of the forgienenes of sinnes*.

Moreouer, touching this phrase of *having redemption in Christ*, it is not so to be vnderstood, as though we had onely forgienenes of sins by Christs dwelling in our hearts by faith: for Christ neither can nor will dwell in vs, till our sins be forgiven: so long as our sins are not forgiven wee are Gods enemies, and Christ neither can nor will dwell in the hearts of them that are Gods enemies: and so forgienenes of sinnes must needs be in order before Christ take vp our hearts for his habitation. Again, Christs dwelling in our hearts by faith, is rather an assurance of our foresayd redemption and iustification (that is, of the forgienenes of sinnes) then our sayd redemption and iustification it selfe. It is also to be obserued, that he saith not that we are redeemed by him, but that wee haue *redemption in him*. For thereby he the better noteth, that wee are not onely redeemed by Christ, that is, that Christ hath not onely bought and paid for the forgienenes of our sinnes, which one

day we shall haue, but that all already borne againe, alreadie also are in possession of the sayd redemption, and already haue the forgiuenes of sinnes; and that so our sayd forgiuenesse of sinnes is the more certaine vnto vs.

Last of al, this phrase, *in him*, is very significant, as noting our redemption and iustification there spoken of, not onely to be by Christ, but also in Christ: nothing at all in vs, but wholly without vs, and altogether in Christ; as the sinnes for which Christ was put to death in our behalfe were altogether without him, and in vs, nothing at all in himselfe.

This redemption (*the forgiuenesse of sinnes*) is to be accounted as the fountaine of all other benefits following the same, and belongeth onely to the children of God.

Touching the first, (that forgiuenes of sins is the fountain of all other benefits following the same) the Lord promising to make a couenant with his people, *for putting his lawes into their inward parts, and writing them in their hearts, and for himselfe to be their God, and them to be his people*, he addeth this as the reason and fountaine of all the former articles of his sayd newe couenant, *that he would forgine their iniquity and remember their sinnes no more*, *Ierem. 31. 33. 34.* The Prophet Dauid also prouoking his owne soule to praise the Lord, and all that was within him to praise his holy name, and not to forget his benefis, setteth the forgiuenes of all his sinnes in the first place, before the healing of all his infirmities, the redeeming his life from the graue, and diuers other benefits following, *Psal. 103. 3. &c.* thereby noting the forgiuenes of sins to be the first & the cause of al the other.

That this forgiuenes of sins is proper onely to the children of God, as it doth appeare by the place of *Ieremie* before mentioned, where it is ioyned *with writing his lawes in their hearts, and Gods being their God, and their being his people*, which to be all one with his being their Father, and their beeing his children hath beene shewed before, *2. Cor. 6. 18.* and as the same is also apparent by other scriptures before produced, wherein the forgiuenes of sins is ioyned with our purging or clensing frō sin (a thing peculiar onely to Gods children) so the sayd point is further euident, because *Dauid* also ioyneth the *forgiuenesse of sinnes, with an heart without guile. Psal. 32. 1. 2.*

The

The mercy of God likewise (which chiefly consisteth in the forgiveness of sinnes) is restrained in *Psalm*. 103. 11. 12. to them only that truly feare God. The children of God doe onely feare God truly: therefore the children of God haue onely interest in the forgiveness of sinnes, and in removing them *as farre from them, as the East is from the West*. Therefore also all these three, the grace, faith, the title sonne, and the forgiveness of sins are ioined all together. *When Iesus saw their faith* (viz. the faith of them that brought the pallie man, and the faith of the pallie man himselfe) *hee said vnto him, Sonne thy sinnes are forgiven: Mat. 9. 2. Mark. 2. 5.* Yea, the same point is further manifest by *Ephes. 1. 7.* before alledged, because these words, *we haue*, must be vnderstood onely of himselfe and other, whom before he had said to be elected to the adoption of sonnes.

Naturally the children of God are as well the children of wrath as any other: *Ephes. 2. 3.* viz. before their actuall adoption; yea, sometimes before their said actuall adoption and conuersion they are greater sinners then other. Is not this manifest by the example of *Manasses*, of *Mary Magdalen*, of *Paul* of the theefe vpon the Crosse, of *Onesimus* that ran away from his master, and carried also with him some of his goods, and that for some other such like thing seemeth to haue been committed to the prison where *Paul* was, and where *Paul* in his bonds conuerted him? And this the Lord doth, the more to magnifie the riches of his grace towards such, for the better encouragement of other to seeke for the like mercy: *1. Tim. 1. 16.* as also to teach them that haue such experience of his mercy in forgiving them their so great sinnes, both to loue him much, according to that much that is forgiven them: *Luk. 7. 47.* and also to loue their brethren the more, and to be the more tender towards them, and the more ready to forgive them wherein soeuer they shall trespass against them. *Mat. 18. 32. 33. Ephes. 4. 32.*

Hauiug thus shewed the forgiveness of sinnes to be onely in Christ, and by our communion with him, &c. as also to be the fountaine of all other benefits, and proper and peculiar only to the children of God, let vs now also see the greatnesse

of this benefit.

This therefore is manifest, because *Dauid* pronounceth him *blessed whose wickednesse is forgiven, whose sinne is covered, and to whom the Lord imputeth not his iniquity: Psal. 32. 1. 2.* What can be more then to be blessed?

The same likewise appeareth by diuers comparifons of sinne in the Scripture. For it is compared to sicknesse, *The whole need not the phisitian but the sicke: Mat. 9. 12.* And the reasons of this comparifon seem to be these. As sicknesse taketh away our stomacks from bodily meat, so doth sinne from the food of our soules, and *from the meat that abideth to eternall life:* Yea, it maketh such spirituall food to be much more loathsom vnto vs, then all or any bodily meat is to any sicke of any bodily discale.

As sicknesse taketh away our taste and rellish of all bodily nourishment, both meat and drinke, making that which sometime we thought very pleasant, and which is so in it selfe, to be bitter and most vnsauory: so sinne maketh the very word of God in it selfe *sweeter then hony, and the hony combe: Psal. 119. 10.* to be as gall or wormwood vnto vs.

As sicknesse taketh away the strength of the yongest and lustiest, and maketh them not able to goe vp and downe the house: much lesse to beare any burdens, or to defend themselves against their enemies, &c. so sinne disableth a man from going about the works of God and of his own saluation: from bearing any crosses either from God, or from men: and from resisting the enemies that fight against his soule.

As sicknesse taketh away a mans knowledge and memory even of his best friends, and maketh him to speake idly with his tongue, and with his hand to reach and to ketch he cannot tell at what, so by sinne we are bereaued of all good knowledge and memory: yea, and speake idly and wickedly: and doe occupie our hands and other members with matters altogether vnprofitable, *where there is no fruit, and whereof (after recovery of health, and true knowledge) wee are ashamed. Rom. 6. 21.*

As sicknesse continued and not recovered causeth death at the last: so *sinne when it is finished* (and as it were thoroughly ripened)

ripened) *bringeth forth death: James 1.15.*

Sinne is likewise compared to an heauy and intolerable burden, *Come vnto me all ye that are weary and heauy laden (viz. with your sinnes) and I will refresh you: Mat. 11.28.* Therefore Cain complained that *his sinne was greater then hee could beare: Genes. 4.13.* And (alas) so heauy was the burden of sinne vpon Iudas, that to ease himselfe of that burden hee did not onely cast away, or deliuer againe to the chiefe Priests and Elders, the thirty peeces of silver which he had taken (as wages of vnrighthousnesse) to betray the innocent blood of Christ, but that also departing afterward (in most dolefull sort) *he went* (and most desperately) *hanged himselfe Mat. 27.3.* The like fearefull euent of the heauy burden of sinne we do too often see by too many examples. Wee heard also before that the very imputation onely of our sinnes to Christ Iesus, the Sonne of God & God himselfe, made him not only exceedingly to feare, and in his feare to offer up prayers and supplications with strong crying & teares vnto God. *Heb. 5.7.* but also to sweat water and blood. *Luk. 22.44.* and lastly to cry out most bitterly vpon the crosse vnder the burden of our sinnes: *My God, my God why hast thou forsaken me? Mat. 27.46.*

That some men feele not the sicknes and waight of sinne, it is because of another comparifon also of sinne, viz. vnto death itselfe; *O wretched man that I am, who shall deliuer mee out of this body of death, Rom. 7.24. And you that were dead in trespasses and sinnes, &c. Ephes. 2.1.* As men therefore that are dead, though they died with an hundred plague-sores about them not healed, or hauing the waight of a great Church vpon them, doe feele nothing either of such sores, or of such waight: euen so is to bee sayd of them that feele not either the sicknesse or the heauinesse of sinne, namely, that it is, because they are dead in their sinne.

By these things we see, that all whose sinnes are forgiuen, are rid and healed of so many diseases, *Psal. 103.3.* and released of so many burdens as they haue sinnes: and finally that *they are translated from death to life. 1. Job. 3.14.* Is not then the forgiuenes of sinnes a singular benefit?

Moreouer the greatnes of this benefit doth further appeare

by another comparison of sinne, viz. vnto debt: *Mat. 18. 24. &c.* In which respect Christ teacheth vs to pray, *Forgiue vs our debts, Mat. 6. 12.* Yea, he whose sinne is least, is more in Gods debt, then he is able any way to discharge. Therefore in the parable of two debtors, he that owed but *fifty pence* is layd to haue beene as vnable to pay as he that owed *fine hundred pence. Luke 7. 41. 42.* Is it not a great misery, yea a kind of hell tormenting a man, to be in greater debt then he is able to satisfie? Indeed some men are so desperate, that they bid their creditors take care how to come by that that is owing vnto them, for they will take no care to pay any man: therefore they borrow of euery man, and pay (almost) no man: so that it is halfe a wonder, what becommeth of all the mony they doe borrow. But though some be thus leaudly minded, yet most men haue so much ciuill honesty (at the least) by the light of nature, that they finde it very greuous and troublesome continually to their minds, to owe more thē they can pay. Al debt also aboue ability to pay is the more greuous, the greater and mightier the creditor is to whom the same is owing. How great then is the debt of man vnto God by sinne! yea by the least sin! The danger of the least sinne (much more of many and great sins) is the curse of God, and euerlasting condemnation of body & soule: euen an infinit punishment according to the infinit maiesty of God that is by sin offended. Who thē can expresse the greatnes of the benefit of forgiuenes of sinnes? It is a great benefit to be out of debt with men; so that a man may walke & go any where securely without danger: much more then is the benefite of the discharge of all our debt with God.

Last of al, sinne against God is compared vnto treason, and rebellion against a prince: *1. Sam. 15. 23. Lamen. 3. 42. Dan. 5. 9.* As therefore it is a great benefit for a traitour and rebell to be pardoned by his Soueraigne, so is it not so much the more to be pardoned by God himselfe of all our treasons and rebellions against him, by how much hee is greater then all earthlie princes? Verily this is not only more then any tongue of man can expresse, but also then any heart of man or wise dome of Angels can comprehend.

The same benefit of forgiuenes of sinnes is yet the greater
because

because to whom God remitteth one sinne, to him hee remitteth all: and whose sinnes he doth once forgiue, his sinnes hee doth forgiue for euer: whom once he doth acquit, discharge and iustifie, them hee wil neuer condemne or cal to account.

Byall sinnes, I meane al the sinnes of Gods children both original and actuall; before baptisme and after baptisme; before conuersion and after conuersion; of knowledge and of ignorance; and once or often: yea as wel deliberately as vnadvisedly committed.

Therefore *Dauid* in the place before vsed, *Psal. 32. 1. 2.* spea- keth of sinne indefinitely, without exception of any: and in the other place praiseth God expressly for *forgining al his sins.* The Apostle saith that Christ hath not redeemed vs from sin, but from *all iniquity: Tit. 2. 14.* Solikewise in the other places before mentioned, the Apostles speake of sinnes indefinitely, &c. *Ephes. 1. 7. Colos. 1. 14.* not of sinnes before or after baptisme, or conuersion, &c. If by Christ wee haue forgiuenesse onely of original sinne, or of sinnes before baptisme, and that wee or some other must make satisfaction for our actuall sinnes, or for sinnes after baptisme, (as the Papists teach) then hath Christ satisfied onely for the lesse, and left the greater to vs. For who knoweth not actuall sinnes to be greater then original? and sinnes after baptisme to bee more (at least for most part) then sinnes before baptisme. But of the vniuersality of the forgiuenesse of sinnes, I hope to speak more (to the further comfort of such as are heauy loaden with theyr sinnes,) in another treatise.

The second point, that whose sinnes are once remitted, they are remitted for euer, is as certaine as the former: Because *the covenant of the Lord is an euermlasting covenant: and his mercies are the sure mercies of Dauid: Isa. 55. 3.* As high as the heauen is above the earth, so great is his mercy towards them that feare him. As farre as the East is from the west, so far hath he remooued our sins from vs. *Pf. 103. 11. 12.* As therefore the heauē and the earth shall neuer come together; and as the East and the West shall neuer meete: so the pardon of sinnes once graunted by the Lord to his children, shall neuer be reuoked & called backe.

The same is more plainly testified in the prophecy of Ieremie

me, If the heauens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord : ler. 31. 37. The first of these things is impossible : to wit, the measuring of the heauens, and searching of the bottome of the earth; therefore also impossible is the second : viz. that the Lord should cast off his people and children for their sinnes. *Can a woman* (saith the Lord also) *forget her child, and not haue compassion on the sonne of her wombe?* (note that hee vseth the singular number, to teach that he compareth him not to a woman, that hath many children, but to a woman that hath but one child, and that a sonne) *Though they should forget, yet will I not forget them. Behold I haue grauen thee upon the palmes of my hands; thy walles are euer before me, or in my sight: Isai. 44. 15. 16.* Is this only spoken of the whole body of the Church? No : It is also to be vnderstood of euery part and member thereof : especially of them that by regeneration are indeed made the children of God, as here we speake; and for their sakes only, and no otherwise of the body of the visible Church.

The same is yet further testified: *Isai. 63. 16. Doubtlesse thou art our father. Though Abraham be ignorant of vs and Israel know vs not* (that is, though if these were liuing, they would perhaps renounce vs and cast vs off, as hauing transgressed their precepts, and not walked in the steps of their faith) *yet thou O lord, art our father, and our redeemer, thy name is for euer* : that is, though our sinnes be great and many whereby we haue provoked thee, and haue made our selues unworthy to be called thy children: *Luk. 15. 21.* yet thou hast pardoned our transgression, and so redeemed vs, that thou wilt still continue thy mercy towards vs.

The same did Samuel teach the Israelites, when they feared death because of their sinne in asking a King, besides all their other sinnes. *Feare not* (saith he) *The Lord will not forsake his people for his great names sake, because it hath pleased him to make you his people: 1. Sam. 12. 22.* If the Lord for his names sake will not forsake his people : then for his names sake also the Lord will not euoke any pardon of sinnes, once granted by him to his children regenerated. What an happy state and condition there-

therefore is this of the children of God, so to haue all their great and manifold iniquities pardoned, that none of them shall euer be laid to their charge? as it is written *Who shall lay anything to the charge of Gods chosen?* (whom before in the same Chapter he had called Gods children) *It is God that iustifieth.* Rom. 8. 9. Therefore *Iob*, being assured that God would so iustifie him and pardon all his sinnes, triumphantly saith, *Who is he that will pleade with me?* *Iob* 13. 19.

I might further amplifie this benefit of forgiuenesse of sinnes, because the Lord therein hath passed over the Angells that haue forsaken their standing, and vouchsafed this grace onely to his children adopted amongst men. But because I haue had the like argument before therefore it shall not now be needfull to repeat the same.

Thus much of this point, touching the forgiuenesse of sinnes proper only to the children of God, and therefore alio of their greater dignity thereby.

CHAP. XVIII.

Of the dying more and more of the children of God vnto sinne, and of their preservation from many great sinnes which the wicked doe daily commit, and of their liuing more and more to righteousnesse.



Next to the forgiuenesse of sinnes, let vs further consider, that as before we heard concerning the matter wherein consisteth the being of the children of God, they were restored from the death of sinne to the life of righteousnesse: so being thus altered and changed, they neither go backward, neither stand at a stay, but doe daily die more and more vnto sinne: and doe daily likewise liue more and more vnto righteousnesse. And thus to proceed from the forgiuenesse of sinnes, to these things, is the method of the holy ghost in the scriptures. For *Dauid* doth not only pray *to be cleansed from secret faulcs*, that is, to haue such sinnes pardoned vnto him, and therefore much more to be pardoned of his open sinnes, but

but also *that hee might bee kept from presumptuous sinnes: Psal. 19. 12. 13.* Our Sauour also teacheth to pray not onely for *forgiueneſſe of ſinnes*, but also *not to bee led into temptation, and to bee deliuered from euill: Mat. 6. 12. 13.* Therefore the Apoſtle Peter preacheth *repentance, and forgineneſſe of ſinnes together: Acts 2. 38* Touching this preſent point, as before we heard the children of God by their incorporation into Chriſt in their new birth, to be reuiued again, and made aliue to God in true knowledge and wiſedome, and in true holines and righteouſneſſe; ſo now let vs vnderſtand, that the longer the ſaid children of God continue ſo incorporated into Chriſt, the more ſap and vertue they receiue from him; and that therefore that which is natural in them doth more and more decay; and that that is of grace, and by the new birth of the ſpirit, doth more and more grow and encrease.

So it is with plantes grafted into any ſtocke: the longer they continue in the ſtocke, the more they are incorporated therinto, and the more they thriue and grow and beare fruit.

Fiſt therefore for dying more and more vnto ſinne, or for the dying more and more of ſinne in vs, this phraſe may ſeem ſomewhat harſh & ſtrange: becauſe in natural things, that that is once dead indeed, cannot properly be ſayd to die any more. There cannot bee a continuall dying, or a dying by piece-meales, but where there is a remnant of life.

To this I anſwer, fiſt, that euen in naturall things, that may be ſayd to be killed, that receiue ſuch a deadly wound that from the day of receiuing thereof it neuer thriueth or ioyleth (as we ſpeake) but pineth & waſteth away euery day more and more till it periſh. So both man, and alſo vnreaſonable creatures vpon ſome wounds giuen them by other creatures, or taken by their owne vnruines, doe many times conſume vnto death it ſelfe. So many trees being either blaſted aboue, or canker-eaten in the miſt, or hauing the ſtrings of their rootes cut beneath, do from that day wither till they bee altogether dead; aboue, in the miſt, and beneath.

Secondly, let vs remember the compariſon vſed before *chap. 8.* of ſinnes once mortified, vnto the carcaſes of men ſlaine in warre. As therefore carcaſes of men ſo ſlaine, muſt be remooued

remoued, and buried, or else they will bee very infectious to them that liue where such dead carcases lye: euen so the dead carcases of our sins mortified in vs, must be more and more remoued, and as it were daily buried, that so they may not bee infectious to the vertues that are aliue in vs. And this remouing or burying of the dead carcases of our sinnes before mortified and slaine by the sword of Gods spirit, accompanied with the rest of the spirituall armour, is a kind of daily killing sinne more and more.

Wheras likewise before in the said 8 chapter I compared the remnants of sinne in vs to old rags or patches of an old coate vpon a newe, to the disgrace of the said new coate; the casting & shaking off of such sins remaining, that so they may not be disgracefull to the new man which we haue put on in our regeneration, is putting off more and more of the old man, and therefore also a killing likewise or mortifying of sin more and more in vs. For to put off the old mā, or to mortify & crucifie sin (wherin consisteth the old man) do both signify one thing.

To proceede therefore further in this point; as the children of God are commanded thus to put off the old man daily, and thus to mortifie and crucifie the same, and al earthly members thereof, *Ephes. 4. 22. Col. 3. 5. &c.* so the same commandements do imply a promise of a blessing, *viz.* of strength and grace for performance of that which is commanded: especially such commandements, being not only legal but also euangelicall. The legall and the euangelicall commandements, teach one thing touching the eschewing of euill and doing of good. For euen the grace of God (that is, the gospel) *which bringeth salvation to all men hauing appeared* (that is, in most bright and glorious maner broken forth through the clouds of the ceremonies and of the law of ordinances wherewith before it was obscured) *doth teach vs* (as it were little children) *to deny all vngodliness and worldly lusts, and to liue godly, and righteously, and soberly in this present world, Tit. 2. 11. 12.* The same things the law also did teach. But there is a great difference betwixt the teaching of these things by the law, and by the gospel. For the law teacheth onely demonstratiuely and imperatiuely, shewing vs what we should do, & commanding vs to do it: but the gospel teach-

teacheth operatiuely and effectiuely, giuing grace to perform that which it teacheth: and therefore as the law, going no further then to shew and command vs what to doe, is called *the letter that killeth* (as a man that requires much, and giueth not wherewith to do it, doth as it were kill the heart of him, of whom he requireth such things) so the Gospell quickning and enabling a man to do that which it requireth, is therefore called *a quickning spirit*: 2. Cor. 3. 6.

To returne to the former point, the old man being thus daily mortified and crucified in the children of God, they haue thereby a further priuilege for their better preferuation from presumptuous and reprochfull sinnes: so that either they fall not into them, or if they doe, it is for some speciall good intended by God permitting them so to fall, and in the end they are raised vp againe, and made so much the stronger afterward, by how much the weaker they shewed themselves in their fall: and so much the more circumspect and fearefull of falling againe in like manner by how much the more secure and fearlesse they had been: and lastly so much the more zealous of, and forward vnto euery good work, by how much the more grievously they had before fallen into euill. And this is partly the meaning of the Apostle *Iohn*, when he saith that *he that abideth in him* (that is, in Christ) *sinneeth not*: 1. Ioh. 3. 6. and againe, that *he that is borne of God sinneth not: for his seed remaineth in him, neither can he sinne, because hee is borne of God*. vers. 9. For these speeches signifie, that *they that are in Christ and regenerated*, are not only so freed from sinne, that it doth not raigne and beare dominion in them generally as before their regeneration and incorporation into Christ it did: but that also they make not a trade of any one sinne, but that they so watch ouer themselves, and are watched ouer by the Lord, that they fall not into such reprochfull and disgracefull sinnes, as the naturall and viregenerate men doe daily commit.

This is more plentifully taught by the Apostle *Paul*: For it is the chiefe argument of all the first fourteen verses of the sixth Chapter to the Romans.

It is also further euident by the example of *Isaack*: For though

though the Lord before the birth of *Iacob* and *Eſau* had expreſſly ſaid that *the elder ſhould ſerue the younger* : *Genef. 25. 23.* And although *Eſau* had moſt wickedly and prophanely ſold his birthright vnto *Iacob*, verſe 33. and *Heb. 12. 16.* yet *Iſack* had fully purpoſed to haue beſtowed the bleſſing vpon *Eſau*. Had not this been a matter of great reproch ? For ſuch a patriarch ſo to haue croſſed the former word of the Lord touching the bleſſing of *Iacob* ? well, notwithstanding the purpoſe of *Iſack*, yet the Lord by the wiſedome of *Rebecca*, croſſed him, kept him from that ſinne, and directed him to beſtow the bleſſing according to his former word. The moſt of the brethren of *Ioseph*, hauing fully, and moſt vnnaturally and wickedly determined to haue murdered him, for his dreames, and for his accuſing them to their father, were notwithstanding by the counſell of *Reuben* kept from that fearefull ſinne, and ſo they ſold him by the aduice of *Iudah* : which afterward turned not onely to the great aduancement of *Ioseph*, according to his former dreames, but alſo to the preſeruati- on of themſelues, and of their father, and of all their families in the time of famine : and to the accompliſhment of the former word of God, touching their ſoiourning in the land of *Egypt* : *Genef. 37. 8, &c.* *Dauid* hauing (through the reliques of the old man in him) both fully intended, and alſo earneſtly proteſted, the vtter deſtruction of the houſe of *Nabal* (at leaſt of *Nabal* himſelfe, and all the males appertaining vnto him) by the gracious prouidence notwithstanding of God in ſending *Abigail* to counſell and perſwade him to the contrary, was kept and reſtrained from the execution of that cruell and bloody purpoſe : 1. *Sam. 25. 32, &c.*

By all theſe examples, as we ſee the ſpeciall priuilege of the children of God in being kept from ſuch hainous ſinnes, ſo by the two former examples we ſee alſo, that God turneth ſuch ſinnes as wherinto the righteous of infirmity doe fall, to their great good.

The ſame point, viz. the preſeruing of the children of God from many great ſinnes, is alſo cleere by daily experience of the ſe things that before wee ſpake of the ſobriety of Gods children in prosperity and in aduerſity : as alſo of that watch- fulneſſe

fulnesse which doth alwaies accompany and associate the said sobriety.

For whereas the wicked in prosperity swell and rage, are proud and insolent; contemning and despising all men, as if they would beare down all before them, and so do fall into infinite outrages; the children of God looking to him that giueth prosperity, considering for what end they haue more then other; regarding the vncertainty of all that they haue; and remembring before the account that one day they shall make of the emploiment of all that they haue receiued, are kept from the former euils.

So, whereas the wicked in aduersity do mutter and murmur against him that sendeth the same; and particularly in the times of need and great penury, do occupy their heads with many wicked imaginations, and put in practise many vnlawfull shifts, of stealing, of borrowing without purpose of paying againe: of promising much and performing nothing: of deceiuing, cosening, and such like: the children of God, liuing euen this life by their faith; and belieuing the promises of God, as well for this life, as for the life to come; and remembring the performance of them in all ages; and calling to mind the experience that themselues haue had of Gods providence, &c. do so commit their waies vnto him, and cast their care vpon him, that they are kept from those former scandalous euils. These things might be prosecuted more at large, but the religious reader, by these instances may consider of other the like.

Touching the other point before named (the raising againe of them that after regeneration doe fall to disgracefull finnes) *Dauid* also is a most worthy example thereof. For how graciously he was raised after his foule adultery with *Bathsheba*, and his most horrible murder of her husband *Uriah*, it is manifest by the confession of his sinne to *Nathan* the Prophet: 2. *Sam.* 12. 13. and by that dolefull, and no lesse heauy then heauenly one and fiftie Psalmes, written afterward by him in further testimony of his most serious and vnfeined repentance.

When he was againe afterward ouertaken with numbring
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of the people (yea, though *Iob* couſelled him very grauely to the contrary) how was he raiſed out of the ſame, being admoniſhed thereof by *Nathan*, and corrected with a great peſtilence amongſt his people by the angell of the Lord? Yea, how did he teſtifie that his riſing againe by acknowledgement of his ſinne, and by praying for the people that the hand of God might be turned from them, vpon himſelfe and his own houſe, ſaying, *I haue done wickedly: but theſe ſheepe what haue they done? Let thine hand I pray thee be againſt me and my faſhers houſe:* 2 Sam. 24. 17.

How did *Hezekiah* humble himſelfe, and cauſe the inhabitants of Ieruſalem to humble themſelues, when hee ſaw *wrath to come from the Lord vpon him and vpon Iuda and Ieruſalem*, becauſe he had not rendred vnto the Lord according to the reward (of health miraculoſly beſtowed vpon him)? 2. Chroni. 32. 25. 26.

How bitterly did Peter weepe after his foule and ſhamefull denying and forſwearing of his maſter? Yea how zealous was he from that time forward for him? For being with other, and Chriſt being there vnknown to his diſciples, and hauing bidden them *to caſt out their net on the right ſide of the ſhip*, with promiſe to finde (for they had laboured all night and taken nothing) and the net (according to the former promiſe of Chriſt) hauing comprehended a great multitude of fiſhes, whereby *Iohn* diſcerned him to be Chriſt that had ſo ſpoken vnto them, Peter no ſooner heard *Iohn* ſay, *It is the Lord*, but preſently he girded his garment vnto him, and leapt into the ſea, and ſo came ſwimming vnto Chriſt: whereas all the reſt ſtaied in the ſhip, and ſo at leiſure brought it, and came themſelues therein vnto the land: *Iob. 2. 1. 1.*

To theſe things let me heere inſert this one point more, *viz.* that whereas the children of God regenerated doe ſometimes fall into greater ſins, then the common ſort of ciuill men not regenerated (as *Dauid* in the things before ſpoken of, and *Salomon* in many things) this falleth out by the ſpeciall prouidence and wiſedome of God, the better to teach, what men are of themſelues without God, and beeing left vnto themſelues: as alſo to admoniſh ſuch *as thinke they ſtand, to take heede*

lest they fall. 1. Cor. 10. 12. and to instruct all to finish their salvation with (the more) feare and trembling. Phil. p. 2. 12. So by their finnes, they are made schoolemasters vnto other. Is not this a singular priuiledge, so to haue the old man more and more mortified? so to bee preserued from great finnes after regeneration? So to arise out of them, being by frailty, and naturall corruption fallen into them? and so by falling into them to bee made schoolemasters of such excellent things vnto other? Verily, we cannot but acknowledge it to be a great priuiledge, if we shall consider with what greedinesse all the wicked and vnregenerate commit sinne, continue in sinne, and like wilde horses doe runne on, and proceed from one sinne to another, without any restraint.

But to proceed yet further, as the children of God do daily more and more die vnto sinne, and are preserued from notorious euils, wherein the wicked wallow and welter themselves (like filthy swine in the mire, and will not be plucked out) or if they fall into such euils, yet they rise againe: As (I say) the children of God do thus, so also hauing by the vertue of their regeneration once brought forth *the fruits of the spirit and of righteousness*, they are made more and more abundant in them.

As the Apostle hath often exhorted the children of God so to doe, viz. *to abound alwaies in the works of the Lord*: 1. Cor. 15. 58. *to increase more and more*, &c. 1. Thes. 4. 1. *to bee rich in good works*, &c. 1. Tim. 6. 18. *to consider one another to prouoke to loue, and to doe good works*: Heb. 10. 24. *to ioyne vertue with faith; and with vertue knowledge: with knowledge temperance: with temperance patience: with patience godlinesse: with godlines brotherly kindnes: with brotherly kindnes loue*: and not onely to haue all these things, but that also these things should abound in them; 2. Pet. 1. 6. 7. 8. And as the Apostle praied most earnestly to be with the Philippians, to this end that *their loue might abound more and more in knowledge and iudgement*; and that to these ends, first that touching their inward man their minds might be able to iudge things that differ, and their hearts might be pure (as the Sunne: Cantic. 6. 9. that is cleere and sincere without mixture of hypocrisie) and touching their outward man, both,

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without offense even till the comming of Christ, and also filled with the fruits of righteousness: *Philip. 1.9. 10. 11.* As (I say) the Apostles haue exhorted the children of God so to abound in all goodnesse (as also whiles they liued praied to bee with them for the same end) so it is not to bee doubted, but that then they did, and now daily do so: For they are the good ground into which the good seede of Gods word falling bringeth forth fruit, *some an hundred folde, some sixty folde, and some thirty folde: Mat. 13. 23.* or as *Marke* setteth downe the words in a contrary order, *one thirty, another sixty, and some an hundred: Marke 4. 20.* The which change of order is the more to bee obserued, that neither they that bring forth *Note.* an hundred fold should despise them that bring forth but thirty folde: neither they that bring forth but thirty should be discouraged, because they come short of them that bring forth an hundred fold. For though *Matthew* set the *hundred folde* in the first place; and the *thirty folde* in the last place: yet *Mark* setteth the *thirty folde* in the first place, and the *hundred fold* in the last place.

Yea, to be thus more and more abundant in the fruits of the spirit and of righteousness, is that which our Sauour hath promised To him that hath shall bee giuen, and hee shall haue abundance: *Mat. 13. 12.* and *29. 29.* and again, *I am the vine, and my father is the husbandman; euery branch that beareth not fruit in me, he takeeth away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit: Iohn. 15. 1. 2.*

The same is likewise taught by the two parables, *Mat. 13. 31. &c.* wherein the kingdome of heauen is compared first to a graine of mustard-seed, that being the least of all seeds groweth to a great tree: secondly to leuen, which beeing little (seasoneth or) sowreth an whole lump of dough.

The end also of the ministry of the gospell is not onelic that the Saints might bee gathered together, but also that they might grow up into him, (*viz.* into Christ) which is the head, by whom euery member receiveth increase. *Eph. 4. 12. 14. 15.* The prophet likewise saith that the righteous shall flourish like a palme tree, and grow like the Cedars in Lebanon: and that they

that are planted in the house of God (that is, onely the children of God; for without are dogges: Rev. 22. 15.) shall flourish in the courts of God, and still bring forth fruit in their age, and shall be fat and flourishing. Psa. 92. 12. 13.

Finally, *the angel of the church of Thyatira* is commended by our Sauour, *to haue had more works at the last, then at the first: Reuel. 2. 19.*

By all these arguments, who seeth not that it is a most honorable thing, not onely to be so partaker of the death and resurrection of Christ as first I said; as likewise of many other graces, the least whereof is more worth, then all the pearles, and treasures, & riches of the earth; but also to haue all the said excellent graces euery day more and more encreased, in vs; and to abound in such dainty and pleasant fruits (as it were for Gods owne diet) as whereto the most excellent fruits of the garden of *Eden*, at the first planting thereof by God himselfe, were nothing comparable? For such as the tree is, such is the fruit: But the tree of these fruits being (as before wee heard) Christ Iesus himselfe, is better then all the trees in the first garden of *Eden*. Therefore the fruits of this tree (so planted (as it were) in the garden of our hearts) are like to the tree it selfe.

That all the children of God do not alwaies thus thriue, prosper and beare fruit, it is either because they doe not seeke it as they ought to doe: or that they doe not vse such meanes as they should: or that they are not alike incorporated into Christ: or that they doe not alike beleue the promise of God for the working and encreasing of those things in them, as hath beene said they would: or for some other such like cause.

To conclude this point, all the former things so said are yet the more, because the children of God doe not only beare such fruits, and that in great abundance, euery day more then before; but also that they doe it with great delight, and pleasure. For so the man that is *blessed* is described, *viz.* not onelic *not to walke in the counsell of the wicked, or not to stand in the waie of sinners, or not to sitte in the seate of the scornewfull,*

scornefull, but also to haue his delight in the lawe of the Lord: *Psalme 1. 1. 2.* What? In the reading of it onely? or only in the study of it, because it followeth that *he meditateth therein day and night*? Not so: but also in the practise and obedience of it. This is manifest, first by the opposition of this branch to the former of *walking in the way of the wicked*. Secondly by that which followeth in verse 3. *viz. that he is like the tree plained by the riuers of waters, that bringeth forth (not leaues but) her fruit in due season.*

So *The fear of the Lord, and great delight* (not in the histories, nor in the eloquent phrases and sentences of the Scripture, *Note.* which beeing more excellent then all other histories & eloquence whatsoeuer, may and will delight a carnall man, but) *in the commandments of the Lord* are ioyned together, as concurring in the man that is blessed: *Psal. 112. 1.*

This is further euidēt by the example of *Dauid, who reioiced when they said vnto him, wee will goe to the house of the Lord.* *Psal. 122. 1.* If he reioyced to see other forward in going to the house of the Lord, did he not much more reioice to see them bring forth the fruit (and that plentifully) of their going to the house of the Lord? And if he reioyced to see other so to doe, shall we thinke that himselfe did not much more cheerefullie and gladly do the workes of God? yea, we see that he did. For how did he ioy in the bringing home of the Arke? Yea, is it not sayd that *he danced wth all his might before the Lord?* *2. Sam. 6. 14.*

How glad also was he, and how did hee reioice and blesse God when *Abigail* met him, and perswaded him to change his mind, and to reuoke his former vowe against *Nabal*? How (I say) did he then reioyce, and blesse God saying, *Blessed bee the Lord God of Israel, that sent thee out this day to mee: And blessed be thy counsell, and blessed bee thou, which hast kept me this day from comming to shed blood.* *1. Sam. 25. 32.* If he so reioyced for being kept from so greata sinne, wee may well thinke that he much more reioyced in an higher degree of sanctification, viz. in bearing the fruits of godlines abundantly euery day more then other?

Such liberty haue all the children of God, as that they are not only freed from the bondage of sinne, and do bring forth the fruits of the spirit and of righteousnesse, but that also they do this with great delight and ioy: O sweet state! O singular priuiledge! O honorable condition!

The wicked indeed make great mirth. They laugh and shout in the midst of their wickednesse, that all the place where they are, rings of them. But (alas miserable men) this is but painted ioy: *It is but like the cracking of thornes, &c.* But of this more afterward. And againe, as touching ioy in any good thing, they are so far from it, that to heare any thing that way is a death vnto them: yea, when they are vrged by christian authority to do any thing that good is, they do it so against the haire, so murmuringly, so grudgingly, with such griefe, moiling, and fretting, that their said worke is altogether abominable in the sight of God. For if God *loatheth a cheerefull giuer* or doer of any thing: *2. Cor. 9. 7.* then he must needs hate and abhor him that giueth or doeth any thing vnwillingly, and grudgingly. Thus much for this matter.

CHAP. XIX.

Of the dignity of Gods children by the word as it is a rule of faith and life, and a speciall part of our christian armor.



In the next place let vs consider the benefit of the children of God by the word and Sacraments. The word indeed seemeth to be common to the wicked and to Gods children. Notwithstanding it is effectual to saluation only in the children of God. *If our Gospell be hid* (saith the Apostle) *it is hid to them that perishe*: *2. Cor. 4. 3.* As whatsoeuer euill we haue, we haue it by *Adam*: so whatsoeuer good we haue, we haue it by *Christ*. Therefore by *Christ* we enioy the benefit of the word: which is likewise the more euident, because by *Adam* and in *Adam* we were without the word: *Ephes. 2. 12.* They therefore that haue not *Christ*, cannot claime any benefit by the word, or any interest into the word.

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Now although the word be the meanes of dying more and more vnto sinne, as also of growing more and more in grace and in the knowledge of our Lord Iesum Christ: 2. Pet. 3. 18. yet because I haue spoken of the word before, as of that mighty instrument, whereby God beginneth our regeneration at the first, and because that before spoken in that behalfe may be vnderstood of the word as a meanes of the things handled in the last former Chapter, therefore I will not so speake of it here: but in other considerations, viz. first as it is a perfect rule of faith and manners, containing all things necessary to saluation, either to be known and beleueed, or to be done and practised. Secondly, as it is a principall part of that christian armor, whereby the children of God are to defend themselves against the enemies of their saluation. Thirdly, as it is their speciallest consolation and comfort in any affliction.

Concerning the word, as it is a rule of faith, and of life or manners, two things are to be noted: first the perfection of it, secondly the perpetuity of it.

The perfection thereof is expressely commended, and proued by diuers effects: viz. *the conuersion of the soule, the giuing wisdom to the simple &c. The law of the Lord is perfect conuerting (or restoring) the soule, &c. Psal. 19. 7. &c.*

We are also forbidden either to adde any thing thereunto, or to detract any thing therefrom: *Deut. 4. 2 | 12. 3 2. Pro. 30. 6. Reuel. 22. 18 19.* It is said to be *the power of God to saluation: Rom. 1. 16, to be able to save the soule: James 1. 21.* And lest these things should be mistaken, as spoken partly of the word written, and partly of a word vnwritten, deliuered by tradition from hand to hand (as the Papiists vrge) and that the word only written were not so perfect or powerfull, therefore the very *Scriptures* (that is, the word only written) are said, *to be able to make a man wise to saluation: and to make the man of God perfect vnto every good worke: 2. Tim. 3. 15. 16. 17.* If the man of God (that is, the minister of the word, so often times called for excellencies sake) then euery child of God els. For no child of God is bound to know, to beleue or practise more towards saluation, then the minister of God is bound to teach. Yea, whatsoeuer is vrged more for saluation, is abomination.

It is further said, that those things that are before written, are written that we might beleue that Iesus is the Christ, the sonne of God, and that beleueing they might haue life through his name: Ioh. 20. 31. God giueth vs this faith and life by the scriptures, and let the Papists take any thing els by their vnwritten verities and tradicions.

Paul repeateth this twice, *If wee, or an Angell from heauen should preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed: Galat. 1. 8. 9.* But Paul preached or said no other things, then those which the Prophets and Moses did say should come: Acts. 26. 22. and he preached no other Gospell then that which God had promised before by his Prophets in the holy Scriptures: Rom. 1. 1. 2.

So perfect is the word of God, that when the learnedst man in the world by long study of any one sentence, hath spoken all that he can, yet another may come after, and adde somewhat which the former neuer spake nor vnderstood concerning that place.

It is like a bottomlesse well, that will neuer be drawn drie: yea, like the sea it selfe, that will neuer be emptied. As the Prophet speaketh of the righteousness and iudgements of God, *Thy righteousness is like the mighty mountaines, and thy iudgements like a great deep: Psal. 36. 6.* so may it be said of the scriptures, for the height and depth of them.

The Apostle by exclamation speaketh thus of the wisdom, knowledge, iudgement, and the way of God; *O the deepnesse of the riches both of the wisdom, and knowledge of God! How unsearchable are his iudgements, and his waies past finding out! Rom. 11. 33.* May not this be spoken of the word of God? Where is that wisdom and knowledge of God? Where are those his iudgements and waies declared but in the word? All the writings of all men in the world are but shallow in respect of the word of God. All the books in the world not handling the word of God and doctrine thereof, do not containe so much and deep matter, as is in one of the least canonicall Epistles. An heathen man meeting with the Gospell written by Iohn, and reading but the first verse thereof, could say, that that rude fellow (so rudely he termed the Apostle) had comprehended
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more matter in that one sentence, then was in all the booke of all Philosophers. How much matter then is contained in that whole Gospell? Especially in all the Scriptures? All other books whatsoever, are so much more excellent, the more they agree with, and the neerer they come to the word of God contained in holy scriptures. How excellent then is the said word of God it selfe?

When all the chiefe wise men of a kingdom furnished with the knowledge of all former lawes of the same kingdom, and well instructed likewise in the word of God, doe meet together to make new lawes for that kingdome, yet after consultation one with another, and after many daies conferring their readings and iudgements one with another, the lawes that they make will not be so perfect, but that either something might haue been added, or something might haue been left out. But the word of God is so absolute and complete, that as nothing therein is superfluous, so nothing is wanting vnto it. What a singular priuledge then haue the children of God, that haue the benefit of this law?

To lay forth the perfection of Gods word yet a little more fully, and to make the same somewhat more euident: let vs vnderstand it to be so perfect for matters of faith and knowledge vnto saluation, that whatsoever is not agreeable thereunto is to be held as erroneous.

Touching manners, life and conuersation, it teacheth all duties to God and men; euen to all sorts of men, superiors, inferiors, equals, friends, and foes: and in euery state and condition: viz. what to doe for them or to them, in sicknesse or health: in pouerty or wealth: in liberty or in prison: being ioyfull or mourning: dwelling far off or nigh vnto vs: being of the same nation or of another: kinsfolk or strangers: friends or aduersaries: within our family, or without: widowes or fatherlesse, or in any other state whatsoever.

As it directeth vs how to carry our selues towards al of what condition soeuer, and in what state soeuer they be, so it prescribeth our behaiour at all times, and in all places: in the day and in the night, when we eat, when we drink, when we labour, when we rest, when we walke, when we lye, when we sleepe, in
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the winter and in the summer, publikely and priuately, at home and abroad: in our secret chambers, and when wee are with company in the time of peace, and in the time of warre.

It hath rules likewise for our selues in respect of our selues, what to do in prosperity, in aduersitie: when wee are children, when we are men, and when we are old: touching meate, drinke, apparell, sleepe, and the vse of all other things indifferent or not indifferent: for this life, and for the life to come.

Whereas also the lawes of men, reach only to the outward man, to restrain the same from euill, and to bind it to the performance of good: the lawes of God are giuen for the gouernment not onely of the outward man, but also of the inward: not onely of the body, but also of the soule, euen of our mind, vnderstanding, memorie, thoughts, and all affections.

There is likewise no member of the body but that in the word of God there is direction for it: for the eye to see: for the eare to heare: for the nostrell to smell &c. But of these things before in Chap. 11. where for further sight of these things, I referred the learned reader to the Treatise of *Otho Casmannus* in his anatomy of a spirituall man.

By these things thus pointed at touching the perfection of the word of God, we may the better see the priuiledge of the children of God to bee such by the word of God, that they need neuer to bee to seeke further for direction in anything concerning saluation then only to the word. This briefly shall suffice for the perfection of the word of God.

Touching the perpetuity of the word, it is testified in many places of the Scripture. *The feare of the Lord* (that is, the word which teacheth and worketh the feare of the Lord) *is cleane, and endureth for euer.* *Psal.* 19. 9. and againe, *O Lord thy word endureth for euer in the beaueus* *Psal.* 119. 89. Another prophet saith, *The grasse withereth, and the flower fadeth: but the word of God shall stand for euer* *Isai.* 40. 8. Our Sauour saith, *Heauen and earth shall passe away, but my words shall not passe.* *Mat.* 24. 35. *Luk.* 16. 17. *Luk.* 21. 33.

This is manifest by experience. For, whereas the word of God hath continually had both more aduersaries in number,

as also greater for power, as some Emperors; and for malice, as the hereticks, especially the Papists, then all other bookes whatsoeuer: the one sort of such enemies, seeking vtterly to extinguish the word; and the other endeavouring to corrupt the very text it selfe: yet al other writings haue bene mangled and some bookes haue vtterly perished: but the Lord hath alwaies preferred the Scriptures from destruction on the one side, and from corruption on the other side. As the souldiers that brake the bones of the two theeves that were crucified with our Sauour, had no power for all that to breake any bones of our Sauour himselfe: so they that haue either consumed or corrupted other bookes, haue neuer had the power, either to destroy, or corrupt the scripture touching the originall text thereof. The Lord hath alwaies most mightily preferred some copies both inuiolate, and also vndefiled. Yea the papists that at their pleasure haue mangled & clipt, defaced, and corrupted all the writings and bookes of the ancient fathers, taking out of them what they haue thought in them preiudiciall to their damnable heresies (as appeareth in *Index expurgatorius*; their dealing in that behalfe may be called *Ignis expurgatorius*) haue notwithstanding neuer had power to laye such violent hands vpon the originall text of the Scripture.

This perpetuity of the Scripture is not onely to be vnderstood of the very letter and word thereof: but also of the sense and meaning. Euery sentence of the scripture is not onely the same in letters and words that was at the first; but also in sense and meaning. No scripture, no sentence of scripture hath any other meaning now, then it had at the first giuing thereof by inspiration from God. Note.

As God himselfe is immutable, so likewise the will of God reuealed in his word is vñchangeable. Therefore the word is one of the *two immutable things*; whereby we may haue strong consolation *Heb. 6. 16*. As no man may adde any thing to the words themselves, nor take ought from them: so no man may alter or change any thing touching the sense & meaning of them. The letters and words of the scriptures are but as the bodie thereof: the sense and meaning are as the life and soule of it.

If therefore no man may encrease or diminish any thing of the former, much lesse may any alter or change any thing in the latter. The Lord that hath forbidden the maiming of a man in anylimme, hath much more forbidden the hurt of him in his life. The like is to be sayd of the word of God.

This then is a great difference, of the word of God from the lawes of men. For though the lawes of men doe remaine the same touching the letter of them: yet oft times the sense and meaning of them is changed, as times and Iudges are changed. And therefore it is a common saying, that the law resteth *in pectore Iudicis, in the Iudges breast*: and so one thing is law one yeere, and the cleane contrary is lawe another. But the word of God being no more variable in sense then in words, but alwaies is constant as God himselfe is alwaies the same, is so much the more excellent. Therefore also the dignity of the children of God that haue this word for their constant rule, both of their faith and of their manners, is so much the greater. For if once they haue the true sense of any part of the word, they haue it for ever.

I might heere speake of a third perpetuity besides the former two of the letter and of the sense: viz. touching the efficacy thereof in whomsoever it taketh roote downward, to bring forth fruit vpward. For in such it neuer dieth, but abideth to the eternall life of them in whom it is so effectual and powerfull. For such are said *to fulfill the word of God, and to abide for ever.* 1. *Ioh.* 2. 17. Their soules in death it selfe liue with God in heauen: and though their bodies consume for a time, yet they perish not, but shall be raised vp againe at the last day, and be made like vnto the glorious body of Christ (as afterward we shall heare) *Phil.* 3. 21. and so God continueth their God as well in death as in life: in which respect it is said, that *God is not the God of the dead, but of the liuing.* *Marke* 12. 27. But because by many occasions in many places of this treatise, I fall into mention of this point; therefore heere it shall be enough thus only to haue named it. Thus much for the perpetuity of Gods word, and so also for the first thing touching the word in this place, viz. as it is a rule of faith and manners.

Now followeth the second consideration of the word in this place,

place, namely as it is a part of the armor of God, whereby we are to defend our selues against the enemies of our saluation. Touching this, it is called *the sword of the Spirit*: Ephes. 6. 17. yea we are to obserue, that in that place it hath not onely a single place, but a double in the christiā armor there prescribed. For the Apostle doth not only generally bid them to take *the sword of the spirit, which is the word of God*, but also more particularly he doth will them in *verse 15. that their feete should bee shod with the preparation of the gospel of peace.*

Neither is the word of God one part, or two parts onely of the spiritual armor wherby we are to defend our selues against our spiritual enemies: but also (in a manner) our whole christiā armor; or at least the armory and storehouse out of which all the other parts of Christiā armor are to be had: yea, the principall meanes also whereby they are to bee obtained. For from whence, or by what means are we to haue *the girdle of truth, the brest-plate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of saluation*: from whence (I say) or by what meanes are we to haue all these, but frō & by the word of God? Therefore it seemeth that the Apostle did of special purpose set *Note.* that in the last place, as the meanes & fountaine of all the rest.

By the word (as there the Apostle calleth it the sword of the spirit) we are to vnderstand all sentēces of Scripture touching doctrine, all commandements of God negatiue against euill, & affirmatiue for that which is good: all promises of blessings, and all threatnings of iudgements, and all examples both of such sinnes as are forbidden, with the execution of Gods iudgements vpon such as haue committed them: and also of all vertues, with the performance of Gods promises vnto thē.

We are also further to obserue, that the word is called *the sword of the spirit*, not only because *the word was first giuen by inspiration of God*: 2. Tim. 3. 16. and *holymen spake as they were moued by the holy ghost*: 2. Pet. 1. 21. and *the Prophets searched when and at what time the fore-witnessing spirit of Christ in them, should declare the things that are now shewed*, &c. 1. Pet. 1. 11. but also because we know not how to vse this sword, but by direction of the spirit: neither hath this sword any sharpnes for defence of our selues and wounding of our aduersaries, except it bee

accompanied (and as it were edged) by the spirit.

This sword was so vsed by *Stenen*, against his aduersaries, *that they were not able to resist the wisdom and the spirit, by the which he spake: Acts 6. 10.*

By this sword *Peter* defended himselfe and other that spake strange tongues, against them that maliciously said, *They were full of new wine: Acts 2. 14. 15. &c.*

By this sword *Apollo* mightily confuted the *Iewes* publicly, *showing by the Scriptures that Iesus was the Christ: Acts 18. 28.*

By this sword *Iesus Christ* himselfe, defended himselfe against the diuell himselfe, and at last put him to flight, repelling all his assaults with this weapon, *It is written, Man shall not live by bread only, &c. It is written, Thou shalt not tempt the Lord thy God, &c. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve: Mat. 4. 4. &c.* Christ could haue repelled Satan by his secret power, but he did it rather by his word, to commend his word in like cases against all his assaults. *He could haue put him to flight without any answer at the first:* but he suffered him to assault him diuers waies, and answered all by, *It is written*, to teach vs likewise by the same weapon to defend our selues, not against some, but against all tentations.

Note.

This then is the priuiledge of all the children of God, that though they haue many and mighty aduersaries, yet they haue alwaies armour sufficient, sufficiently to defend themselves against them all. If at any time they receiue any hurt, it is either because they draw not forth this sword of the Spirit, or because they doe not rightly vse it. Neither is this word only a sword to defend them, but also a salve to cure them, if by neglect thereof at any time, or by not vsing it rightly, they receiue any wound. What was the cause of the death (I meane of the spirituall death) of our first parents *Adam* and *Eue*? Because they drew not out the sword of Gods word against the Serpent as they should haue done. Whereby were they cured and restored to life againe? By the voice of God calling and (as it were) crying after them, when they fled & hid themselves from him.

What was the cause of the grieuous wound that *Peter* receiued

ceiued in the high Priests hall, a thousand times greater then that which before he had giuen to the high Priests seruant in cutting off his eare? was it not because he had forgotten the former word of Christ, admonishing him thereof? verily it was: and therefore the remembrance of it afterward, was that whereby he was healed of that wound: *Mat. 26. 75.* What was the cause why the angell of the Church of Sardi, was so wounded, that though he had a name to be aliue, yet hee was dead, that is, ready to die, and at the point of death? Euen because he had let go his hold of the sword of the spirit. Therefore for curing of his said wound, our Sauour biddeth him *to remember how he had receiued and heard, & to hold fast, &c. Reuel. 3. 2.* 3. the like may be said of all wounds of any other of the children of God at any time.

Thus the children of God must vse the word of God, viz. not as a thing to play or sport with, or whereof to make iests *Note.* for the mirth of other: but as a weapon, and as a sword to fight with: yea, thus they will vse it, that are indeede the children of God. If at any time they be prouoked by other, or by their owne hearts, to distrust Gods prouidence, they will defend themselues by many precepts for *trusting in the Lord: Psal. 37. 3.* and *62. 8.* and for *casting their care vpon God: Psal. 37. 5.* and *52. 22.* and *1. Pet. 5. 6.* and by such sentences of scripture as pronounce him *blessed that trusteth in the Lord: Psalm. 40. 4.* and *84. 5.* and *12.* by many promises to them that so do, annexed exprelly (for the most part) to the former commâdements: by the iudgements of God vpon such as haue murmured against God: *Num. 11. 1.* vpon such as haue doubted of Gods promises: as vpon the noble man of *Samaria*, that would not beleue the Prophet, in the name of the Lord prophcying of great plenty the next day: *2. Kings 7. 2.* and *20.* yea vpon *Moses* himselfe for his distrust: *Num. 20. 12.* and *27. 14.* and *Deut. 32. 50. 51.* and lastly, by the prouidence of God towards the widow of *Zarepta* and the Prophet *Elijah: 1. Kings 17. 6.* and *8. &c.* and towards a widdowe of one of the sonnes of the prophets: *2. Kings. 4. 1. &c.* and towards many thousands that following our Sauour for foode of their soules, were fed likewise abundantly and miraculously with corporall foode: *Mark*

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Mark. 6. 36. and 8. 2 &c. If they be prouoked to security, they can draw out this sword, and plead, *Blessed is the man that feareth alway. &c. Pro. 28. 14.* and that they are commanded to *spend the time of their welling here in feare : 1. Pet. 1. 17.* and the iudgement of God threatned to them that were at ease in *Zion, &c. Amos 6. 1. &c.* and the fearefull fall of *Dauid* by security: *2. Sam. 11. 2 &c.*

If they be prouoked to idolatry, they can draw out the second commandement, and many other scriptures as commentaries vpon the said commandement: so also that that is written of the wrath of God against *Israel*, for their golden Calf: *Exod. 32.* and for their other idolatry: *Iudg. 10.* and often els where. The like is to be said of tentations against the third and fourth commandement.

When they are moued to pride, they can call to mind the manifold precepts and sentences against it: *Dent. 8. 14. Psal. 75. 4. Pro. 6. 17. and 16. 5. James 4. 6. 1. Pet. 5. 5.* so also the examples of *Haman* and *Nebuchadnezer*, with *Sancherib*, and the iudgements of God not onely vpon them, but also vpon *Vzzia* King of *Juda* for presuming to meddle with the Priests office, in offering of sacrifice: *2. Chron. 26. 20.* and vpon *Dauid* for numbring the people in a kind of pride: *2. Sam. 24.* and vpon *Hezekiah* for hauing his heart lifted up after the recovery of his health: *2. Chron. 32. 25. &c.* Being tempted to dishonor of parents, they can repell such tentations by the fifth commandement and by many other Scriptures against the same sinne: as also by *Agars* curse against the eye that mocketh his father, and despiseth the instruction of his mother: viz. that the ravens of the valley shall pluck it out, and that the young Eagles shall eat it: *Pro. 30. 17.* as also they can remember the examples of *Absalom*, and of *Adonijah*, and the iudgements of God vpon them.

Being enticed by Papists or other, to rebellion, treason, or lifting vp their hand against Princes and the Lords annointed, they can oppose the contrary commandements for obedience and subiection in the Lord, of euery soule to the higher powers: *Rom. 13. 1. 1. Pet. 2. 13.* and the fearefull iudgements of God vpon *Corah*, *Dathan*, and *Abiram*, with their compli-

ces : yea, the deposing also of *Abiathar*, the high Priest from the priesthood by *Salomon*, because he had ioynd with *Adonija* for preuenting *Salomon* of the Crowne, before he was King: 1. Kings 1. 7. and 2. 35.

If either their owne hearts or any other perswade them to contempt of the ministers of the Gospell, either for plaine rebuking them for their sinnes, or for any other causes, they can obiect that the Lord hath commanded such to be had in singular loue for their works sake : 1. Thes. 5. 12. 13. that our Sauour hath said, *He that heareth you heareth me, and he that despiseth you despiseth me: and he that despiseth me, despiseth him that sent me* : Luk. 10. 16. and that *It shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that City* (and consequently for that family, and for those persons) *that shall not receiue such, nor heare their words*: Mat. 10. 13. 14. and that likewise the Lord did not only not prosper good king *Asa* after that he had put *Hanani* the Seer into prison, for rebuking him for resting vpon the king of *Aram*, &c. 2. Chro. 16. 10. but that also he did send two beaues out of the Forrest that tare in pieces 42. of those wanton children that had reviled & mocked the Prophet *Elisha*, and said vnto him, *Come vp thou bald-head, Come vp thou bald-head*. 2. King. 2. 23. 24. and that yet the least minister of the gospell is greater then *Iohn Baptist*, who notwithstanding was greater then any Prophet: Mat. 11. 11.

Being moued to murder, or to any other cruelty, they can hold out the sixth commandement, & Luk. 6. 36. the commendation of mercy about sacrifice : Hose 6. 6. and that *Iames* saith, *there shall be iudgement* (or condemnation) *mercilesse, to him that sheweth no mercy*: Iam. 2. 13. & the iudgement of God vpon *Cain* for the murder of *Abel*: Gen. 4. and vpon the *Egyptians* for their cruelty towards the *Israelites*, and vpon all *Israel* by a great famine towards the latter end of the raige of *Dauid*, for the cruelty of *Saul* against the *Gibeonites* : 2. Sam. 21. 1. &c. and after that, vpon *Isa* long after the death of *Manasses*, as for other sinnes of *Manasses*, so also for the innocent blood that he had shed: 2. Kings 24. 4.

Against temptations to adultery, fornication, and other vncleannesse, they can defend themselves by the 7. commande-

ment, by many precepts of *Salomon* against such sins: *Pro.* 5. 3. to the 15. *Pro.* 6. 25 & *Cc.* 7. 22. & 22. 14. & 23. 26 & *Cc.* & 29. 3. and of *Agur* *Pro.* 30. 18. & 20. and by many rebukes thereof in the Prophets: *Iere.* 5. 8. *Hose* 4. 10. *Amos* 2. 7. *Mica.* 3. 5. and in the new testament: *Eph.* 5. 3. *Colos.* 3. 5. *Heb.* 13. 4. So likewise by the example of a chaste mind in *Ioseph*: *Gen.* 39. 9. and in *Iob*, Chap. 31. 1. & 9. and lastly by the iudgements of God, not only vpon the Gibeonites for their horrible abusing the Leuites wife, but also first vpon the Israelites for being so forward to punish the Gibeonites, and yet not thinking vpon the Leuit, both for hauing a concubine, and also for hauing an harlot to his concubine, and seeking her vp againe, as though she had been an honest and graue matrone, when she had most whorishly and wickedly run away from him: *Iudg.* 20. and by exclusion of such out of the kingdom of heauen: *1. Cor.* 6. 9. *Ephe.* 5. 5. *Renel.* 21. 8. and 22. 15.

Note.

The worldly allurements to theft, & couetousnesse, and to other vniust & hard dealing with men concerning their goods, and prouocations to withhold their owne when necessity requireth the bestowing of them vpon other, they can resist and overcome by the eight commandment, and by many other precepts to the same purpose: and by *Zech.* 5. 2. 3. as also by the great oath of the Lord by his owne excellency, against them *that swallowed up the poore*, and that thought so long for the end of every new month day and of the Sabbath, for setting forth wheat, and making the Ephraim small: *Amos* 8. 4. & *Cc.* and by the iudgements of God vpon *Achan*, *Nabal*, *Gebezi*, *Abab*, *Iudas* *Iscariot*, & other.

If any morions be to beare false witness, to ly, & *Cc.* they haue at hand the ninth commandment, with *Exod.* 23. 1. *Leuit.* 19. 11. *Psal.* 5. 7. and 15. 2. & 52. 6. *Pro.* 6. 19. & 12. 18. and 22. and 19. 5. & 21. 18. and 24. 28. and 25. 18. and that our Sauour saith, *The diuell is a liar, and the father thereof*: *Ioh.* 8. 44. and the iudgements of God vpon *Gebazi*, as well for his lying, as for his greedy couetousnesse: and that liars are reckoned vp among the fearefull, and the unbelieuing. & *Cc.* which shall haue their part in the lake which burneth with fire and brimstone: *Renel.* 21. 8. and *that whosoever loneth, or maketh lies shall be with him: with dogs, & Cc.* *Renel.* 22. 15.

Against

Against all concupiscence and first motions against our neighbor, they haue the tenth commandement, and *that such concupiscence is the fountaine of all sinnes* which bring death: *James 1. 14. 15.* and the complaint of the Apostle against the same, with earnest desire to be released & disburdened thereof: *Rom. 7. 24.* That that hath been said of the priuiledge of the children of God *by the sword of the Spirit the word of God*, for their defence against the former tentations, may be said touching other tentations also vnto other sinnes.

The like may be said concerning errors and heresies. Let vs take a short view of some of the popish heresies, whereunto so many Iesuits, and other Romish croaking frogs, in euery citie, towne, village, and (almost) family, doe now so busily perswade all states and degrees of men, women, & children, and whereof great multitudes of euery state, sex, & age, are as apprehensieue (because they haue not beleued the truth of the Gospell thus long preached vnto them, but *haue had pleasure in vnrighteousnesse*: *2. Thes. 2. 12*) as the Iewes were mad vpon sacrificing to the host of heauen: *Ierem. 7. 18.* and as any children are to see plaies, goodly shewes, and other such vanities.

Do such frogs therefore and Romish serpents perswade that none can know the scriptures to be of God, but by the authority of the Church? Against this the children of God may defend themselves by these arguments out of the word. First, that the Church hath no authority aboue the scriptures, and that the scriptures take no authority from the Church: First, because the Church being a company of men, therefore as *Christ himselfe receiveth not the record of man* (though as good as *Iohn Baptist*) *Iohn 5. 34.* so neither doth the Scripture. Secondly, because the word being without error, and teaching that all men are subiect to error, it cannot therefore receiue authority from them, much lesse be subiect vnto them. Thirdly, because *the Scripture is the testimonie of God, and the testimony of God is greater then the testimonie of man*: *1. Iohn 5. 9.* Fourthly, because the Church hauing all her authority from the word (for how shall the Church proue that she hath any authority but by the word?) the word cannot haue any from the Church. Fifthly, because the Church is none of the witnesses

reckoned : 1. *Iob* 5. 7. 8. Sixtly, because they that will not beleue the scriptures, will neither beleue one raised from the dead : *Luk* 16. 31. nor Christ himselfe if hee were here to speake personallie vnto them : *Iohn* 5. 47. How then will they beleue the Church, that will not beleue the scriptures?

Secondly, the children of God haue this to plead against the former heresie : viz. that many other things doe witnesse the scriptures to be of God : though the Church should not only be silent in that behalfe, but also vterly deny the same. Namely first of all the *spirit of God* (whereby they are sealed, and crye *Abba father*) which searcheth all things, euen the deepe things of God ; so that as no man knoweth the things of a man, but the spirit of a man which is in him ; so no man knoweth the things of God, but the spirit of God : 1. *Cor* 2. 10. 11. If no man know the things of God, but the spirit of God, how can any man know the scriptures themselves but by the spirit of God ? For where are the things of God but in the Scripture ? How also can any man not know the Scriptures to be of God, that hath the spirit of God ?

Secondly, the children of God know the scriptures to be of God by the pure and holy matter of the scriptures agreeable to the nature of God himselfe.

Thirdly, by the disagreement of the scriptures to the nature of man, condemning whatsoeuer commeth from the same, the children of God vnderstand the scriptures not to be of man, and therefore consequently of God.

Fourthly, by the excellent harmony of all the scripture, and by the perpetuall euen threed of truth spunne thorowout them, without any knot of vntruth, from the beginning to the ending.

Fiftly, they know the same by the diuine stile and phrase of the scripture, sauing altogether of God himselfe.

Sixtly, by the iust accomplishment of all things foretold in the scripture, and that in the manner and time therein also mentioned.

Seuently by the mighty effects of the word at the preaching thereof in the hearts both of the elect and also of some reprobates,

bates, it is the more euident to come from the mighty God. In *Iosiah*, 2. *Kings* 22. 11. in the people that heard our Sauour, *Mat.* 7. 28. euen in the messengers of the Priests and Pharisees sent to apprehend him: *Ioh.* 7. 46. in the great multitude that heard *Peter* preach: *Acts* 2. 37. in *Felix* hearing *Paul*, *Acts* 24. 25. and in the daily hearers of the word sincerely preached, either as a sauer of life vnto life: or as the sauer of death vnto death: 2. *Cor.* 2. 16.

Eightly by the perpetuity of the scriptures (before spoken of) in despite of all the enemies thereof.

Ninthly by the old and new iudgements of God vpon all the contemners thereof: and by the old and new mercies of God vpon the professors of it.

If such Romish frogs and serpents before mentioned, vrge the Apocrypha books to be canonicall and diuine scripture, the children of God may draw out the sword of the word against that error: *Luke* 1. 70. and 16. 39: and 24. 27. where it is euident that all the old Testament is written by Prophets, and that therefore the Apocrypha books being no part of the new testament, are not also any part of the old, as not hauing been written by any Prophets.

Secondly they may object against the former error, that the whole old testament was giuen to the Iewes: *Psal.* 147. 19. *Rom.* 3. 1. 2. and that therefore the Apocrypha books are no part thereof, as the which were neuer giuen to the Iewes, because they were neuer written in the Iewes language.

Thirdly they may wound the former error by the attribute, truth, often giuen to the word of God: *Psal.* 19. 10. and 119. 142. *Iohn* 17. 17. 2. *Tim.* 2. 15. *Ephes.* 1. 13. *Coloss.* 1. 5. *Iames* 1. 18. fith that in euery Apocrypha booke, there is some repugnance to the Scripture, and some of them doe disagree with themselves.

If any do demand why the new testament was not written in the Iewes language, as well as the old testament, the children of God may easily answer, the reason to haue been double: First because the time of the Iewes casting off, and cutting off from being a people for a time, being at hand, when the new testament beganne to be written, there was no

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Ninthly by the old and new iudgements of God vpon all the contemners thereof: and by the old and new mercies of God vpon the professors of it.

If such Romish frogs and serpents before mentioned, vrge the Apocrypha books to be canonicall and diuine scripture, the children of God may draw out the sword of the word against that error: *Luke* 1. 70. and 16. 39: and 24. 27. where it is euident that all the old Testament is written by Prophets, and that therefore the Apocrypha books being no part of the new testament, are not also any part of the old, as not hauing been written by any Prophets.

Secondly they may object against the former error, that the whole old testament was giuen to the Iewes: *Psal.* 147. 19. *Rom.* 3. 1. 2. and that therefore the Apocrypha books are no part thereof, as the which were neuer giuen to the Iewes, because they were neuer written in the Iewes language.

Thirdly they may wound the former error by the attribute, truth, often giuen to the word of God: *Psal.* 119. 10. and 119. 142. *Iohn* 17. 17. 2. *Tim.* 2. 15. *Ephes.* 1. 13. *Coloss.* 1. 5. *Iames* 1. 18. fith that in euery Apocrypha booke, there is some repugnance to the Scripture, and some of them doe disagree with themselves.

If any do demand why the new testament was not written in the Iewes language, as well as the old testament, the children of God may easily answer, the reason to haue been double: First because the time of the Iewes casting off, and cutting off from being a people for a time, being at hand, when the new testament beganne to be written, there was no

cause why it should be written in their tongue. Secondly, the time being also come of translating the kingdome of God from them to other nations, yea to all nations, there was the greater reason, why the Scriptures of the new Testament should be written in that tongue that was most common; especially that was the tongue of that nation, where the Lord purposed first to plant his Church, after the reiection of the Iewes. The Greeks being that people, it was therefore most fit, that it should be written in that tongue.

If any doe further reply, that I take that for granted, which may well be doubted of, viz. that the apocrypha books are no part of the new testament: I do answer, that this cannot be so much as doubted, but to affirme it must be held a great absurditie: for as much as there is no mention at all in any of them of Christ manifested in the flesh, either conceived, or borne, or put to death, &c.

Against the defect and insufficiency of the Scriptures pretended by the Papists for the iustifying and stablishing of their traditions, both all before spoken of the perfection of the word may be opposed: & also our Sauours owne sentence against humane traditions, though not altogether repugnant to the Scriptures, but rather hauing some affinity with them: *Mat. 15.* and *Mark. 7.* To the imagined difficulty of the scriptures, the children of God may oppose:

First, that the word is the word of him *that is light it selfe: 1. Iohn 1. 5.*

Secondly, that the law is sayd to giue wisdom to the simple, & light to the eyes: *Psal. 119. 7.* and that the word is a lantern to our feet, and a light vnto our paths: *Psal. 119. 105.* and *Prou. 6. 23.*

Thirdly, that wisdom saith that all her words are plaine to them that will vnderstand, and straight to them that would finde knowledge: *Pro. 8. 9.* and, that knowledge is easie to him that will vnderstand. *Pro. 14. 6.* and:

Fourthly, that if the Scripture be sufficient, or profitable to teach, to conuince, to correct and to instruct in righteousness: *2. Tim. 3. 16.* then they be not obscure, for no obscure writings are profitable for such ends.

The same place also last before mentioned, proueth that she

the Scriptures ought to be interpreted by themselves, and are sufficient for interpretation of themselves, by the help of the Spirit whereby they were given. For if they be able to make men wise to salvation: and if they be able to make the man of God absolute to every good worke: then are they sufficient for interpretation of themselves, and for bringing of men to the understanding of them. For how shall men be wise that understand not what the will of the Lord is? (as before we heard) *Eph. 5. 17.* And how shall the man of God be absolute to euery good worke, if he be not able to interpret the Scripture? Is not interpretation of the Scripture one good worke of the man of God? Yea, is it not the most principall? what other worke can be performed without it?

The doctrine of particular election of some vnto salvation being denied by the Papists, the children of God may defend it by the word of God.

First by the particular election of *Iacob*, and of the Lady to whom *Iohn* did write his second Epistle.

Secondly by the words of Christ, *I know whom I haue chosen: Iohn 13. 18.*

Thirdly, by the like phrase of the Apostle: *The Lord knoweth who are his: 2. Tim. 2. 19.*

Fourthly, by the phrase of writing names in heauen: *Luke 10. 20.* Election by the free grace of God, without any respect of our works, may be defended by the word of God, as before, vpon other occasion, it hath beene shewed.

That the election of God cannot be nullified, or frustrated, as the Papists doe teach, the children of God may iustifie against them by the word of God: *Iohn 6. 37. Rom. 8. 30. Mat. 24. 24.* and by many other things alledged in this treatise.

That there is but one Mediator, against the plurality of mediators blasphemously taught by the Papists, is to be defended by the word of God: *1. Tim. 2. 6. Rom. 8. 34. 1 Iohn 2. 1.*

Against iustification by works wholly or in part maintained by the papists, the children of God haue the word of God: *Rom. 2. 28. Gala. 2. 2. &c. Phil. 2. 9.* Secondly, that as Christ was condemned without any euill of his own, only by imputation of our sinne vnto him; so we are iustified without any righteousness

teousnes of our own, only by imputatiō of his righteousnesse actiue and passiue vnto vs. Thirdly, that all our works being condemned in scripture as vnperfect, are therefore excluded from iustification of vs before God, who being himselfe most perfect can accept of nothing, but that which is likewise fully perfect & absolute like vnto himselfe. Fourthly that all men owe more to God (as hath been before shewed) then they are able to pay: yea, euen he that oweth least: *Luke 7. 41. 42.* and that therefore no man is able by anie workes whatsoeuer, to purchase any new benefits at the hands of God. Fifthly, that Christ hauing satisfied for all our sinnes (as hath been before prooued) there are none left to vs to make satisfaction for.

Touching the Sacraments, whereas the papists proclaime matrimony to be one, we defend our deniall thereof. First, because God hath instituted no Sacramental signe for matrimonie. Secondly, all Sacraments are proper to the church: but marriage is as well for them that are without the church, as for them that are within it. Thirdly, that whereas Sacraments are to be cōmon to all sorts of members of the church, the Papists themselues deny matrimony to belong to their most holy order of Priesthood. Fourthly, that Sacraments are instituted for confirmatiō of our faith in Christ: but that matrimony was instituted whiles *Adam* was perfect, not belieuing in Christ before his fall, neither standing in need of Christ.

The like we plead against their other supposed Sacraments besides baptism and the supper of the Lord.

Touching baptism, wheras we deny against them baptism to take away originall sinne, we defend our selues in this behalfe by the word of God, viz. by the example of *Dauid* in his age acknowledging his originall sinne: *Psal. 51. 5.* and of *Paul* complaining of his like sinne: *Rom. 7. 7. &c.* and by the testimony also of *James*: Chap. 1. 13. &c.

Whereas we further deny against them, baptism to be absolutely necessary to saluation, we defend our selues in this behalfe by the word. First, because circumcisiō being the same in significatiō & vse that baptism is, was intermitted for 40. yeeres in the wilderness. 2. Because the children of the faithful as soon as they are born, and before baptism, are within the Couenant. *1. Cor. 7. 14.*

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Touching the supper of the Lord, whereas they take away the cup from the people, we oppose: First the institution in both kinds. Secondly the words of the Apostle according to the institution, mentioning the cup as well as the bread: *1. Cor. 11. 25. &c.* Thirdly the continuall practise of the Apostles.

Their transubstantiation & feined changing of the essence of the elements in the said supper we confute. First, by the deliucring of them by Christ himself to his disciples, he going afterward into the garden, and suffering vpon the crosse: which he could not haue done, if he had giuen himselfe to his disciples before: & if they had eatē him before, especially he being then not glorified. Secōdly, by the end of the supper, viz. *the remembrance of Christ*. Christ being presēt, what need of remembrance? Remembrance is of things absent. Thirdly, the continuance of Christ in heauen til the end of the world: *Acts 3. 21.* Fourthly, the nature of a Sacrament, requiring an external signe indeed (& not only the accidents of a sign) as well as the thing signified. Fifthly, that the fathers of the old testament did eat *the same spirituall meat, & drinke the same spirituall drink*, that we do: *1. Cor. 10. 3.* who could not carnally eat Christs flesh, and drinke his blood: he then not being made man. Sixthly, the fruit of eating Christs flesh, & drinking his blood: viz. *eternall life: Ioh. 6. 51.* which cannot be said of al that receiue that supper. Lastly, that as there is no alteration of the signe in baptisme, so there is no cause of change in the signes of the supper of the Lord.

The Popish Masse to be a propitiatory sacrifice for the quick and the dead, we lay on the ground (as *Dauid* did great *Goliath*) by the sword of the spirit the word of God. *Ti. 2. 14. Heb. 9. 12. and 25. 1. Pet. 3. 18.*

All prayer to saints we ouerthrow by the same sword. First, because *in the day of our trouble* (when if euer we haue need of other friends to sollicite our cause to God, then especially we haue need of them, such trouble testifying God to be displeased with vs) because (I say) in the day of such trouble, we are commanded to cal vpon God: *Psa. 50. 15.* and vpon no other. Secondly because from the beginning of the scriptures to the end, there is neither precept, nor example, nor any sentence to warrant inuocation of saints. Thirdly, because this is derogatory and disgracefull.

disgracefull to the onely mediation of Christ before spoken of: yea, it is blasphemous against the same. Fourthly, because although it should be granted that the Saints departed doe know our necessities, yet they know not our hearts, whether when we pray for our selues, we pray in faith and truth, or no.

All praier for the dead we wound mortally by the same weapon, because the word teacheth vs that they that die, and are translated out of this world, they die either *in the Lord, and so are blessed, and rest from their labor, and haue their reward with God in heauen: Rev. 14. 13.* or els they die out of the Lord, and so they goe to that rich man of whom the Gospell maketh mention, euen to the diuell and his angels, where they are tormented for euer, and from whence there is no more passage to heauen, then from heauen thither: *Luk. 16. 26.* And this two-fold distinction of men dying either in Christ or out of Christ, either in the state of saluation to goe presently to God in heauen, or in the state of damnation to be thrown immediately into hell, without any third sort either of men here, or of state and place after this life, we gather from our Sauour himselfe saying, *Either make the tree good and his fruit good, or the tree euill and his fruit euill: Mat. 12. 33.* So he maketh only two sorts of men here, all to be good or euill: therefore he excludeth any middle sort: and so consequently denieth also all middle state or place after this life distinct from heauen and hell. Secondly, we wound the former heresie of praying for the dead, by the forme of praier prescribed by our Sauour, wherein he teacheth vs to pray only for them *that may doe the will of God upon earth, that haue need of daily bread for this life, and that are in danger of temptation and other euill:* al which things do belong only to the liuing in this world.

Worshipping of images, or of God in images, we doe likewise wound vnto death by the same word: viz. by the second commandement, and by infinit other Scriptures in the old testament, and by some also in the new: *Acts 17. 2. &c. 1. Cor. 6. 9. and 10. 7. 14. 1. Pet. 4. 3. 1. Iohn 5. 21. Rev. 21. 8. and 22. 15.* Secondly because we are forbidden the worship of the holy & glorious Angels: *Reuel. 19. 10. and 22. 8.* Much more therefore

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are we forbidden, the worship of dead and helpelesse images. Thirdly, because there should be some resemblance betwixt that that putteth vs in mind of another thing, and the thing it selfe whereof it putteth vs in mind. But there is not so much similitude betwixt God and images as there is (according to our common speech) betwixt an apple and an oyster. For both these are the good creatures of God: they are both meat for man: either of both are beyond the power of man to make. But there is no agreement at all betwixt God and idols or images: *What fellowship hath righteousness with unrighteousnesse: and what communion hath light with darknes? &c. 2. Cor. 6. 14. &c. Images haue mouthes and speake not: eyes and see not: eares and heare not: hands and handle not, feet and walke not* (as before we heard) *Deut. 4. 28. Psal. 115. 5. &c.* But God hath no eyes, and yet seeth all things; no eares, and yet heareth all things; no mouth, and yet speaketh vnto vs by his word; no hands, and yet doth, and ruleth all things: he hath no feet, and yet is euery where. Last of all, for images to put vs in mind of God is derogatory to the Sacraments; especially to the supper of the Lord, which Christ himselfe instituted chiefly in remembrance of him. That which I haue said of some of the chiefe hereties of Popery, I might shew of the rest: so likewise of other heresies. To deale in like manner with all, would be too large for this place.

By these things but thus briefly written other may be vnderstood. And thus we see what an excellent priuiledge the children of God haue by the word of God, being such an armor of prooffe as we haue heard it to be for defence of themselves against all sinnes, both of practise, and also of iudgement. Yea, this priuiledge is the greater, because all the wicked and meer naturall men being without this word, are therefore in a wofull state, altogether vnarmed, naked, lying open to the enemy of their soules, yea, being indeed in his possession, as before we haue often heard. For although the Apostle doe describe other parts of the christian armor, yet none can haue any of those other parts, except he haue the word: The word is the most principall of all the rest: as being the meanes (as before hath been shewed) of all the rest. Thus much for the
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second consideration of the word in this place: viz. as it is a speciall part of our spirituall armor to defend our selues against the enemies of our saluation.

CHAP. XX.

Of the word as it is giuen for consolation and comfort of the children of God in their afflictions: and also of the Sacraments.



He third consideration of the word before mentioned yet remaining, is, as it is the speciallest consolation and comfort of the children of God in their afflictions. This I haue reserved for this last place, because it ariseth from the two former. For if the word of God be so perfect (as before wee heard) then it must needs be a word of comfort. If also it be such a speciall part of our christian armor for our defence (as before also we haue seen it to be) then it cannot but minister likewise great comfort vnto vs. For where a man hath many and mighty enemies, there cannot but be great feare: where there is great feare, there cannot but be great heauinesse also. Yea, what (almost) is feare but the heauinesse of heart, from the expectation of some euill? So far therefore as the word doth arme vs against our enemies, whom we haue most cause to feare, so far it cannot but be a great comfort vnto vs.

This that I speake of the comfort of the children of God by the word of God, *Dauid* testifieth, *Psal. 19.* both saying that *the statutes of the Lord are right and reioice the heart*: verse 8. and also adding, that *they are sweeter then the honey and the honeycombe*: verse 10. But we are there to obserue, these commendations to bee placed after some other attributes and effects, for which in the same *P salme* he had before commended the word, viz. after the perfection of it, and the conuersion of the soule thereby: after the faithfulness or surenesse of it, and the giuing of wisdom vnto the simple, &c. Thereby the Prophet giueth vs to vnderstand, that the word of God doth reioice and comfort the heart only of those, whom first it hath inwardly conuer-

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ted or restored, & whom first it hath made wise unto saluation, &c. Therefore also he saith againe, *This is my comfort in my trouble, that thy promise (or thy word) doth quicken me: P/sal. 119. 50.* that whereas by nature I am dead in sinnes and trespasses, thy word hath awakened me, and restored me to life, and so given me much comfort: and againe, *This is my comfort, that I keep thy commandement, verse 56.* and againe, *Except thy lawes had been my delight (or my comfort) I had long since perished in mine afflictions: verse 92.*

Paul also doth not obscurely signifie the word of God to be the word of comfort, when he saith, that *what soever things are written afore time, are written for our learning, that we through patience and comfort of the scriptures might haue hope: Rom. 15. 4.* Do we not here plainly see true comfort to be called the comfort of the scriptures? Another Apostle also setteth down the word for one of the *two immutable things, whereby we might haue strong consolation, &c. Heb. 6. 18.* But what shall I need to stand long vpon this point? For (as afterward in the vses of this dignity of Gods children we shall heare) this whole treatise is as well for comfort as for instruction.

And how shall we know that God hath so loued vs, as to make vs his children, but by the word? How are we made the children of God, but by the word? How doe we vnderstand any thing else, either before or after in this treatise concerning the dignitie of Gods children, but by the word?

Yea, and that all true comfort is to be had by the word, our Sauiour seemeth to insinuate, because his disciples being in great feare partly by a great tempest vpon the sea, partly and more specially because seeing him come towards them walking vpon the sea, they imagined him to be a spirit, though our sauiour by his bodily eies seeing their trouble by the tempest, and by his diuine nature vnderstanding their imagination of him, could secretly by his said diuine nature and power haue taken all feare from them, and comforted them, yet he did rather comfort them by his word and speech, saying vnto them, *Be of good comfort, it is I, bee not afraid: Mat. 14. 27.* Wherefore did hee thus rather then otherwise.

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otherwise, comfort them? Euen the better to sanctifie and commend the word for the word of comfort for euer, to his disciples, and to all other in any feare or heauineſſe, that ſo all might alwaies ſeek comfort, at no other fountaine then at the word of God. By the ſame meanes from time to time, hath the Lord comforted his children, *Abraham, Iſack, Iaſob, Dauid, Hezekiah, Paul* and other in their afflictions, euen by his word, and by ſpeaking vnto them. When *Iohn* alſo wept much *because no man was found worthy to open, to read, and to looke on the booke*, which before he had ſeen in the right hand of him that ſate vpon the throne, &c. how was he comforted? Not inwardly only by Gods ſpirit, but outwardly alſo by one of the elders ſpeaking vnto him, and ſaying *Weep not, behold that Lyon, which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the booke, and to open the ſeuē ſeales thereof: Reuel. 5. 5.* Here is a double argument to proue the word of God to be the word of comfort. Firſt, becauſe *Iohn* in his heauineſſe is comforted by the ſpeech of one of the elders vnto him. Secondly, in reſpect of the matter of the ſaid ſpeech. viz. that there was one found to open the booke and the ſeuē ſeales thereof. For thereby the holy ghoſt ſignifieth that without opening of the book before ſhewed to *Iohn*, there was nothing to haue comforted him.

Whatſoeuer benefits therefore, whatſoeuer friends, whatſoeuer outward delights, whatſoeuer learning or other thing men haue, yet nothing will ſoundly comfort them that are heauy hearted, or exerciſed with feares, but the word. The woman in the Goſpell healed of her bloody iſſue (for healing whereof ſhe had ſpent all that ſhe had vpon the phyſitians, and was nothing the better) doth ſufficiently iuſtifie this. For when our Sauour hauing ſo healed her for nothing, euen ſo perfectly healed her that ſhe ſenſibly felt her ſelfe to be healed; when (I ſay) our Sauour hauing thus healed her, did but aſke *who had touched him, becauſe he had felt vertue to goe from him*, ſhe had no more comfort then before, but (for all the benefit of health ſo miraculoſly wrought in her) ſhe was poſſeſſed with great feare and trembling till ſhe came to our Sauour, and till he ſpake vnto her ſaying *Daughter be of good comfort,*

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thy faith hath saved thee: *Luk. 8. 47. 48.* So then the former benefit did not comfort her (though she had long desired it) yea, it seemeth she had more feare then before, but the word that our sauour spake, was it that tooke away the feare, and which did comfort her.

I might here also speake of *Belshazar* in what case he was: *Dan. 5.* hauing no comfort in the word: but of him, and other like more afterward. In the meane time, let vs vnderstand, that the word hath comforts of all sorts, and for all afflictions; of this life, and of the life to come; for body and for soule.

Is any of Gods children poore? he can comfort himselfe with the word, saying *Fear the Lord, ye his Saints: for no good thing wanteth to them that feare him &c. Psal. 34. 9.* So with those manifold comforts, *Mat. 6. 25. &c. Luk. 12. 32. &c.* So also with the examples of *Iacob, Gen. 32. 10.* of *Eliya*, of the widow of *Zarepta*, and of the other widdow of one of the sonnes of the Prophets before mentioned: and with Gods mighty prouidence towards the Israelites in the wildernesse, in feeding them with Manna, and quails: and in giuing them water out of the rocke.

Is any child of God in disgrace, or in base condition? he can comfort himselfe with *1. Pet. 5. 5.* and *6.* and with the examples of *Ioseph, David, Ester* and *Mordecai*: whom the Lord raised vp from the dust, and made to sit with Princes: yea, and some of them to be Princes.

Is any of them in prison? He can comfort himselfe with the examples of *Ioseph, Ieremiah, Peter* and *Paul*, who were not onely in prison, but whom also the Lord most mightily deliuered out of prison.

Hath any many and great aduersaries? He can consider, that *If Gods be with him, he need not feare who is against him: Rom. 8. 29.* and that *The Lord is alwaies at hand: Philip. 4. 6.* And how the Lord deliuered *Iacob* from *Esau*, and from the *Sechemites*: and *David* from many mighty enemies.

Is any sicke and sicke vnto death? He can call to mind how *Hezekiah* being so, and told also by the word of God that he should die, was vpon his praier, miraculously restored to health, and had his life drawn out for fifteen yeeres more:

2. Chron.

2. *Cbron. 3. 2. 24. &c.* He can also remember, that *Dauids soule was deliuered from the graine: P sal. 103. 4.* and that *Epaphroditus being sicke and neere vnto death, God had mercy on him: Phil. 2. 27.*

Hath any man lost all his goods in one day, yea children also, &c. He can comfort himselfe with *P sal. 24. 1.* and with the example of *Iob*: who hauing lost goods and children, did not only say, *The Lord hath giuen and the Lord hath taken: Blessed be the name of the Lord: Iob. 1. 21.* but who also had all, and more then all restored vnto him at the last: *Iob. 42. 10.*

Is any man heauy loaden with his sinnes? doth he feare the wrath of God and euerlasting condemnation, and doth he not find or feelee any comfort? yea doth he feelee the terrors of death? Oh how may he comfort himselfe with the doctrine of Gods mercy: *P sal. 103. 9. &c.* before handled: with the end of Christs comming, *to beale them that are sicke, not the whole; to call sinners, not the righteous to repentance: Mat. 9. 12. 13. to seeke and to saue that which was lost: Luk. 19. 10. that euery one that beleeueth in him, might not perish, but haue euerlasting life? Iohn 3. 6.* with the words also of the Prophet, *Ho, euery one that thirsteth, &c. Isai. 55. 1.* with the words of our Sauour, *Come vnto me all ye that are weary and laden, and I will refresh you: Mat. 11. 28.* And lastly with the examples of such as haue found comfort in such an heauy condition, and against great and many sins: viz. of *Dauid*, of *Salomon*, of *Manasses*, of *Peter*, of *Mary Magdalen*, of *Zacheus*, of *Paul*, and of diuers other?

Seing then the word of God hath such excellent and such sweet comforts for euery malady, for euery affliction, for euery heauiness; who can sufficiently expresse the dignity and prerogatiue of the children of God thereby? For they only can receiue comfort by it. *The childrens bread doth not belong to whelpes: Mat. 15. 26.* Neither do the holy things of God belong to dogs: neither doe such pearles become swine: *Mat. 7. 6.*

All this hitherto said of the word is the more, both in respect of the writing thereof, and also of the preaching thereof. In both these respects (I say) the prerogatiue of the children of God by the word is the greater. For as touching the writing thereof, howsoeuer the Papists would perswade that
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it was written onely by the voluntary accord of man, not by any expresse commandement of God: and that therefore it were as well now if wee had no word written at all, but that all were deliuered vnto vs only by tradition: yet it is certain, both that God himselfe commanded the word from time to time to be written; and also that it was so written to very great purpose, and for very great vse of the children of God.

That the word was written by Gods expresse commandement, many places doe testifie: *Ier. 30. 2.* and *36. 2. Reuel. 2. 1. &c.*

The speciall purposes of so writing the word of God, are two: First, that the Church might the lesse erre touching the word: for if all should haue beene by tradition, men might haue deuised what they would, and pretended a tradition, & who almost could haue controlled them? That therefore the Church might haue a certain rule both of faith, & also of manners, against which no exception might be taken, it pleased God to command his word to be written, for the better examining of all other writings and preachings thereby. Secondly, it was so written, that all men might the better haue the benefit thereof: as well priuately to read, as publikly to heare the same preached. The rather, because sometimes by persecution; sometimes by sicknesse; sometimes by extremitie of weather; sometimes by imprisonment; sometimes by some other meanes they be kept from the publike ministrie thereof. Touching the preaching of it, the Lord tooke order also in that behalfe, for the better instruction of all by sound interpretation, and by wise application of it, according to persons, and times and places. For the preaching of the word is the right diuiding thereof, as euerie one needeth the same, in respect of age, of sexe, of calling, of state and condition any manner of way: *2. Tim. 2. 15.* What a singular benefit is this, that all men, poore as well as rich, base as well as honourable, may haue the word, and ought to haue the word, as their seuerall necessitie requireth? And truly though a man know neuer so much, yea though a man be neuer so rich in faith and godlines, yet the preaching of the word is necessary: partly,

partly to increase his knowledge, which is alwaies imperfect: *1. Cor. 13. 9.* and partly to helpe his memory in those things he knoweth: yea to strengthen the same, and as it were to stop the holes thereof for the time to come, that the things which they shall heare may not at any *time runne out* : *Heb. 2. 1.* and partly to quicken him, both to obedience according to his knowledge : and also to make vse of the word for his comfort, for his humbling, for his strengthening that he may not fall : for his raising if hee shall fall, and many other waies. For alas, what is the best and most godly man that is, but drouse and dull: needing both to be awakened daily, and also (with the spurre (as it were) of the word) to bee quickned : yea, what is the greatest measure of faith, of loue, of zeale, of meeknesse, of patience, and of any piety in any man here vpon the earth, but as a little fire (a coale or two) kindled vnder and in a great deale of greenewood, which will easily bee quenched and goe out, without continuall puffing and blowing, for nourishing, maintaining, and encreasing thereof?

Neither is the word of God in this manner onely a great benefit for the children of GOD in respect of the writing and preaching thereof, that so they may both heare it and read it, but also because they may at all times both conferre thereof with other; and also priuately meditate thereof by themselves : yea this conference and meditation must goe with hearing and reading. Otherwise all hearing and reading will bee to little purpose; yea whatsoever wee learne by hearing and reading, it will quickly vanish and come to nothing. As the two disciples that were going to *Emmanuel*, did talke and conferre together of those things that had fallen out at Ierusalem concerning Christ : *Luk. 24. 14.* and as the men of *Berea*, did not content themselves with hearing, but conferred together of the things they had heard, and *searched the Scriptures daily whether those things* (viz. which they had heard) *were so or no* : *Acts 17. 11.* so may, and must, and will all the children of God do, touching the things they heare. The like is to be said of meditation: Therefore, as *Ioshua* is commanded to meditate in the

the law of God day and night: Iosb. 1. 8. and as it is commended to be the continuall exercise of the man that is blessed: *Psal. 1. 2.* to teach that he is none of the blessed company, that doth not so meditate on the law: so it was practised by *Dauid* himselfe, who proueth his exceeding loue vnto the word of God (euen such as wherof he was in a manner sick, and the which he could not wel expresse) by this argument saying: *Oh how loue I thy law! it is my meditation continually: Psal. 119. 97.* This is such a worke, as wherin the children of God may euen in the night as they ly in their bed, when they haue no light whereby they may read; in the way as they walke or ride; in their sicknesse, lame-nesse, and in imprisonment, when all other comforts doe faile them; yea, in their old age, and when their eie-sight is either dim and weake, not able to endure reading, or none at all: and when they shall be deafe not hearing any thing; or at the least, not able to endure the speech of any: finally, when all other things will be loathsome vnto them: Euen then (I say) may the children of God exercise themselues to their great comfort, and to a sweet passing away of the time in meditation of the word. This is the more, because the wicked not hauing this priuiledge do either spend their time in eating, drinking, swilling, carding, dicing, dancing, chambering, wantonnesse, and in all vanity: or else they find all things more tedious vnto them then they can beare.

Above all things, great is the benefit of the word for the former vses, because it may be and must be locked vp in the chest of our hearts: *Iob. 22. 22. Pro. 2. 2. and 10. & 3. 3. 4.* so that when we fall into the hands of theeues that rob vs of al other things, yet that cannot be taken away from vs: yea, though men take away our liues, yet the benefit of the word shall continue with vs: For this is *that good part that Mary did chuse*, which our Sauour saith, *should not be taken away from her: Luk. 10. 42.*

This especially is proper to the children of God. Many of the wicked heare the word, read the word, confer of the word, & no doubt also but do oft meditate of the word (though somtimes rather for euil then for good, as al Papists & heretiks do study the word, the more to maintaine their heresies contrary to the

word) but only the children of God doe lay and lock it vp in their hearts to their euerslasting good.

To conclude therefore this point; if it were one of the greatest preferments of the Iewes aboue the Gentiles before the comming of Christ, that the Lord gaue them *his word, his statutes, and his iudgements*: *Psalm 147. 19.* and that *to them were committed the Oracles of God*: *Rom. 3. 2.* viz. outwardly and concerning the letter to be kept by them, whereas no other nation had the like benefit: then how great is this priuiledge of the children of God aboue the wicked, that they only haue the keeping of his word in the closets and cofers of their hearts to their euerslasting good? Thus much of the dignity of Gods children by the word of God.

It remaineth now to speake of the Sacraments, wherein I may and will be the shorter, because they are only scales for confirmation of the word: and either to strengthen our faith the more in the promises of God, or to quicken our obedience the more vnto the commandements of God. For as touching baptism, it is instituted, first of all, the better to assure vs of the forgiveness of our finnes by the blood of Christ, by that visible element of water which therein is to be vsed. This *Peter* teacheth when he exhorteth them that by his sermon were pricked in their hearts, to bee baptized in the name of Iesus Christ for the remission of finnes: *Acts 2. 38.* because as the water washeth away the filth of the body, so the blood of Christ cleanseth vs from all our finnes: *Rom. 5. 9. Ephes. 1. 7. Coloss. 1. 20. 1 Iohn 1. 7. Reuel. 1. 5.* Secondly, baptism was instituted as a Sacrament also of repentance and regeneration, because the blood of Christ doth not onely wash vs from the guilt of our finnes, but also from the spot and blemish of them, as we haue heard before. And therefore *Peter* saith, that we were elect (or select, viz. in our calling) vnto sanctification of the spirit, through the obedience and sprinkling of the blood of Christ: *1. Pet. 1. 2.* and againe, that we were redeemed from our vaine conuersation received by tradition of our fathers, by the precious blood of Christ, &c. verse 18. 19. Another Apostle also saith that the blood of Christ shall purge our consciences from dead works to serue the liuing God: *Heb. 9. 14.* Therefore (to apply these things

things vnto baptisme) the baptisme of *Iohn* is called *the baptisme of repentance*: *Acts* 19. 4. and *Iohn* neuer baptized but hee preached repentance, *Mat.* 3. 8. *Luk.* 3. 8. Therefore also baptisme is said to teach vs *to die vnto sinne, and to liue vnto righteousness*: *Rom.* 3. 4. *Gal.* 3. 27. *Col.* 2. 12. In the same respect *Paul* saith, that *Christ gaue himselfe for the Church, that he might sanctifie it, and cleanse it, by the washing of water through the word, Ephes.* 5. 26. In which words the Apostle at least alludeth vnto baptisme, and againe he seemeth to vnderstand baptisme by *the washing of the new birth*: *Tit.* 3. 5. The Apostle also to the *Hebrews*, seemeth to allude to baptisme, when hee saith, that *wee are purged in our hearts from an euill conscience, and washed in our bodies with pure water*: *Hebr.* 10. 22. Finally, touching both the former ends of baptisme, baptisme is said to bee *the baptisme of repentance, and forgiveness of sinnes, Mark.* 1. 4.

As baptisme so serueth for confirmation of faith and instruction in godlinesse: so doth also the Supper of the Lord. The bread that wee eate, and the wine that wee drinke in a religious manner according to Christs institution, doth teach vs, that as the bread and wine are incorporated into our bodies, and made one with them: so Christs his flesh and blood are spiritually incorporated into vs, and wee into Christ through faith, whereby it is said, (as wee heard before) that *Christ dwelleth in our hearts*: *Ephes.* 3. 17. In which respect, *the cup of blessing*, which the Minister in the celebration of the Supper *blesseth* (that is, which hee praieeth God to blesse to that speciall and holy vse) is said to bee *the communion of the blood of Christ*: and that *the bread which he so blesseth*, is said to be *the communion of the body of Christ*: *1. Cor.* 10. 16.

And indeed the Supper of the Lord by the visible elements and the visible actions therein commanded by Christ himselfe, putting vs better in remembrance of all that Christ hath done for vs, and better *shewing his death till he come*, *1. Cor.* 11. 24. 25. 26. then bare preaching would doe (for so our eyes doe see, our hands doe handle, our tongues doe taste, and our stomaks by the vertue of the bread and wine do feele that which

in the word preached our cares doe heare) it cannot but be a maruellous and most comfortable confirmation of our faith, both for euermlasting saluation in the world to come, and also for all things necessary for this life in this present world. For how can we doubt of saluation, which Christ Iesus hath so deerly purchased for vs? and the price whereof we see in so liuely manner represented vnto vs by the bread and the wine: by the breaking of the one, and the pouring out of the other? would he giue so much for vs, and then leaue vs in the fuds or in danger? Yea, do not the bread and the wine, with the eating of the one, and drinking of the other teach vs, that Christs flesh and blood are meat indeed and drinke indeed, to preserve vs to that eternall life, which he by his death hath purchased for vs? *Iob. 6. 51. 52. 53. 54. 55. 56.* Hath Christ paid so deerly for vs, and doth he feed vs so daintily, and with such costly diet (better then Angels food) and will he lose vs, and suffer vs to perish, and to be taken out of his hands? yea, sith we, *that eat his flesh, and drinke his blood spiritually* (not only in the word, but also in the Sacrament) *doe dwell in Christ, and haue Christ dwelling in vs* (as Christ himselfe in the place before alledged doth testifie) will he dispossesse himselfe of his habitation? or hauing all power in heauen, in earth, and euery where els in his hands, can he violently by any other power be thrust out of his house and home? yea, sith (as we haue heard) the supper of the Lord doth plainly teach vs that *wee are flesh of his flesh, &c.* can we perish, and he not also perish?

Touching things necessary for this life, whiles we liue in this world, the supper of the Lord by putting vs in such remembrance of Christ himselfe, doth also most comfortably assure vs of them. For he that *spared not his owne sonne but gave him for vs all, how shall he not with him giue vs all other things also?* *Rom. 8. 32.* And he that *spared not his owne life, and his owne soule, but gave them for vs, and daily doth giue them vnto vs by faith, how shall he not (being made the heire of all things: Heb. 1. 2. and hauing all things in his power and at his disposition) how shall hee not (I say) with himselfe giue vs all things also?* yea, this phrase, *how shall he not*, noteth it to be impossible not to giue vs all things. *All things* (I say) not only for the life to come, but also for

for this. For the generall, *all things*, comprehendeth both the particular sorts of things. And if we may assure our selues the more of all things for the life to come, how can we doubt of any thing for this life? *Feare not little flocke* (saith our Sauour speaking in this very argument) *for it is your fathers pleasure to giue you a kingdome: Luk. 12. 32.* Is it our fathers pleasure for Iesus Christs sake to giue vs a kingdome, and shall he stick at giuing vs the trifles of this life? The supper of the Lord therefore assuring vs, that the Father hath giuen vs Christ, and that by Christ, and with Christ, and for Christs sake he will giue vs a kingdome, doth likewise much more assure vs, that he will giue vs all other things, which in respect of Christ himselfe, and of that kingdome, are but trifles.

As the supper of the Lord doth thus make for confirmation of our faith, so doth it also for our instruction in godlinesse: and for our prouocation to the loue of him that hath soloued vs. For did he so loue vs altogether voide of goodnesse, and therefore vnworthy to be loued, and shall not we much more loue him, that is free from all euill, the fountaine of all goodnesse, and most worthy of our loue? Verily though he had neuer so loued vs, yet he was and is worthy of our loue, because of his perfect, and infinit goodnesse. How much more then is he worthy of our loue that hath so loued vs, and that in such exceeding manner, that as *Dauid* speaketh of the loue of *Ionathan*, *Thy loue to mee was wonderfull, passing the loue of women: 2. Sam. 1. 26.* so euery child of God may much more say of the loue of Christ, *Thy loue to me was wonderfull, passing the loue of women*: yea of any mother towards her child, or of any woman towards her husband: yea of any *Virgin* (or new married yong woman) *towards the husband of her youth.*

So likewise the supper of the Lord doth serue to prouoke vs to the loue one of another. First by representing so vnto vs the loue of Christ, as we haue heard. Secondly by teaching vs that we are all of the same family; yea members of the same body by sitting at the same table: by eating all of the same bread, and drinking all of the same wine. For hath Christ so high and excellent, and so far aboue vs, so loued vs his seruants, and shall not we loue one another? Hath he so loued vs,

that

that neuer deserued any loue at his hands, and who neuer can be any waies beneficiall vnto him? and shall not wee much more loue one another, that either are beholding one to another, or that may bee beneficiall one towards another, if not any other way, yet at least by praying one for another? Shall wee also by sitting, by eating, and drinking together, in one house, euen in the house of the Lord, and at one table, euen at the Table of the Lord, testifie our selues to bee seruants to the same Lord, children of the same Father, and members of the same body: and shall we not prouoke one another thereby, to the mutuall loue one of another?

I might applie to this purpose the exhortation of the Apostle in that behalfe: *Ephes. 5. 1. 2.* and *1. Ioh 4. 11.* and other the like: But in a case so plaine, such labour may well be spared.

Let vs only remember, that here by loue towards God and men, we must not only vnderstand the affection of loue, but all such duties and works of loue, as whereby we may the better declare our loue to God, to Christ Iesus, and one to another: and so shew our selues the more thankfull for his vnspeakable and incomprehensible loue towards vs: *Heb. 6. 10.* and *10. 24.*

To conclude therefore this point, and this Chapter, by these things thus written of the two Sacraments, who seeth not the great prerogative of all the children of God? If a man be weake and sicke, not able to goe without a staffe, and yet hauing no staffe to goe with, doth not he a great pleasure vnto him, that shall giue him a staffe the better to stay him in his walking? Is it not especially both a great helpe, and also a great grace if a Prince shall giue a staffe to some poore man that is sicke and weake? yea, not onely one staffe, but two for each hand (as it were) one? and both (according to the magnificence of a Prince) of beaten gold? All the children of God are sicke: they are weake: they cannot walke without staues: they are so poore that they haue not a staffe of their owne: neither can they buy one, neither can they make one. Christ Iesus therefore the Prince of Princes of his Princely grace and magnificence, hath giuen two, for each hand

hand one, both of beaten gold: yea, much more precious then the finest gold: for such as the word is, such are the Sacraments.

These two golden staues (more pretious then gold) hath Christ Iesus given to the children of God: first the one, and then as they grow better able to guide two, another, to walke with in this slippery, and stumbling world: the better to stay and support them. Great therefore, and very great is the dignity of the children of God by the two Sacraments: as it were by two most pretious staues given vnto them by Iesus Christ the Lord of heauen and earth. Thus much of the word, and also of the Sacraments.

CHAP. XXI.

Of the prerogative of Gods children by their liberty and free accessse to the throne of Gods grace to aske any thing, euery one for himselfe, and also for other: with much assurance of obtaining that which they aske.



He next benefit of the children of God by their communion with Christ Iesus, seemeth to be, that thereby they haue boldnesse and liberty to come freely without any interruption, let, or disturbance, to the throne of Gods grace, there without doubting, euen confidently, and in full assurance of speeding, to aske what they will.

This the Apostle expressely testifieth saying, *In whom* (that is in Christ) *we haue boldnesse, and entrance with confidence* (or full assurance) *by faith in him: Eph. 3. 12.* To this another Apostle exhorteth, *Let vs draw neere with a true heart, in assurance of faith: Heb. 10. 22.* This assurance our Sauour himselfe also maketh vnto vs, saying: *Aske and ye shall haue: seeke and ye shall finde: knocke and it shall bee opened vnto you: Mat. 7. 7.* Yea hee addeth, that *If wee that are euill can giue good things to our children, when they aske vs, much more shall our heauenlie father giue good things to vs that aske them: verse 11.* so he maketh God much more ready to giue any good thing

Note.

to his children by grace, asking the same, then any earthly father is to giue his children by nature that which they doe aske. Why? Because God our heavenly Father is good, yea, infinite in all goodnesse: but all earthly fathers are euill; euē full of euil: yea, it is to be obserued, that where *Mathew* saith, *Mathew* more shall your heavenly Father giue good things: for good things *Luke* saith, *the holy ghost*: *Luk. 11. 13.* both to teach vs what we are specially to aske, viz. *the holy ghost*: and also to assure vs, that the better and greater things we do aske (the same being good in themselves and good for vs) the more we may make our reckoning of them, and the sooner we shall receive them. The like assurance (euē of all such good things) we haue made vs also by our Sauour in diuers other places, as in *Mat. 21. 22. Iob. 14. 13. 14. & 15. 17* In the which last place our Sauour plainly teacheth, that our assurance of speeding in all our lawfull requests, is by our communion with him. For *If ye abide in me* (saith he) *and my words abide in you* (note here how we may know our selues to abide in Christ, viz. *by the abiding of his words in vs*) *askewhat ye will, and it shall be done vnto you.* Can we haue greater promises? Can we haue better assurance? Verily we can haue no greater promise then the promise of the greatest; and that of whatsoeuer we shall aske: yet haue we better assurance. For Christ hath not only promised whatsoeuer wee shall aske, but hee hath also purchased for vs whatsoeuer he hath promised, and that at the same price, whereby hee hath purchased the fauour of his Father for vs. Yea, himselfe (I meane Christ) hath praied for all things for vs: especially for all things belonging to the life to come: *Iob. 17. 9. &c.* yea, he doth sit for euer at the right hand of God his father, and there maketh continuall and daily intercession (by vertue of his former righteousnesse) for the performance of all things before promised: *Rom. 8. 34.* and whatsoeuer he asketh at any time, or hath asked, therein he is heard by his Father: for so he saith to his father, *I know thou hearest me alwaies. Iob. 11. 42.* So also *Martha* had confessed before in the same Chapter, *I know that whatsoever thou askest of God, God will giue it thee: verse 22.* Both which testimonies are to be vnderstood of those things that Christ asked for other: not of any thing for himselfe. This

is an vnspcakable prerogatiue. If we had the like preferment, and the like liberty with the like assurance with some great and mighty monarke of the earth, were it not a great honor? How much more honorable then is this, to haue this boldnesse and assurance with God himselfe? This is the more, because we need not feare being troublesome in comming too often to God: For the oftner we come in faith and with reuerence, the more welcome and acceptable we shall be vnto him. For he hath not only bid vs to come, but to come againe and againe: yea, to continuie in praier: *Coloss. 4. 2. 1. Thess. 5. 17.*

Euery benefit also obtained, is a pledge, and an encouragement for the asking of another. If we be not weary of asking, God will neuer be weary of giuing.

Yea, by Christ Iesus, and by our adoption in him to be the children of God, we haue assurance, not only of the things we aske, but also of other things: euen *exceeding abundantly* above *all we aske, or thinke: Ephes. 3. 20.* according to Gods owne promise, *to all the seed of the blessed of the Lord, and to their buds with them: that before they should call he would answer: and whiles they should speake he would heare: Isai. 65. 2 3. 2 4.*

Salomon asked but wisdom: but God gaue him not only a wise and an understanding heart, above all that euer had been before him, or should be after him: but he also gaue him that which he had not asked, both riches and honor. so that among the Kings, there was none like vnto him all his daies: *1. Kings 3. 9. &c.*

The poore man in the Gospell, asked only the throwing of the diuell out of his child: but Christ did not only throw him out, but forbid him to enter any more into him: *Mark 9. 25.*

God gaue vs all that we haue at the first, before we asked any thing: and so he giueth daily more then we aske. For (alas) how poore, naked, and miserable should we be, if God should giue vs no more then we doe aske? yea, the truth is, that the gift of an heart vnto vs, for the asking of any thing as wee should aske it, is more, then all (almost) that we doe aske. Yea, it is a good assurance vnto vs of any thing that we do aske. For an heart so to aske is the worke of the spirit: and the grones of such an heart are called the grones, or the sighs, and requests of the spirit: *Rom. 8. 26. 27.* Can God reiect the grones, the sighs,

sighs, and requests of his owne Spirit?

Neither haue we boldnesse onely to aske, and assurance to speed when we aske by those things before spoken, but also by the mighty and glorious successe that the praier of Gods children haue alwaies had with God.

For certainly a poore man that is the child of God, by his praier of faith may doe more with God, then the greatest monarch in all the world that is none of Gods regenerate children, can doe with all his wealth, or with all the power he can make.

So mighty were the praier of *Iacob*, that it is said that hee *wrestled with God, and would not leaue wrestling till God had blessed him*: and that blessing of God was the change of his name *Iacob into Israel*, with this gracious answer, *Because thou hast had power with God, thou shalt also preuaile with men*: *Gen. 32.24. &c.* And that this was to be vnderstood of *Iacob* in respect of his praier, it is the more manifest, because that history of his *wrestling and hauing power with God*, as also of the gracious answer of God to his request of a blessing, viz. that *because hee had had such power with God, he should also preuaile with men*; because (I say) all this history is set down immediatly vpon the earnest praier that in the same Chapter verse 9. he had made *to God to be deliuered from his brother Esau*. And indeed as he had praied to be deliuered from *Esau*, and as God vpon that praier had promised that hee should preuaile with men: so although *Esau* came out against him like a lion with a great band of men, yet the Lord made such a change of his heart, that at their meeting *Iacob* found him as calme, and as meeke as a lambe, as we see in Chap. 33.

So mighty were the praier of *Moses*, and such power had he with God by his praier, that so long as he held up his hands (viz. in praying) *Israel preuailed against the Amalekites*; but when he let his hand downe (that is, when through weaknesse of body he could not continue the holding them vp in praier) *then Amaleek preuailed*: *Ezod. 17.11* So his praier were of greater force, then all the host of *Israel* besides.

So mighty were the praier of the said *Moses* afterward, and such power had: they with God, when he praied for the *Israelites* hauing

hauing greatly prouoked Gods wrath by making them a golden calfe, that the Lord both (as it were) intreated him to *let him alone, that his wrath might wax hot against them*, and also promised, that if he would so let him alone (that is, if he would hold his peace, and not sollicit God with his praiers for the Israelites) *he would make of him a mighty people*, *Exod. 32.10. &c.* insinuating notwithstanding thereby, that if hee would for all that hold on in praying for them, and would not be hired by the former great promise to hold his peace, then hee could not proceed in his wrath against them as they had deserued, but must needs yeeld to *Moses* intreating mercy for them. What can bee more powerfull, then to ouercome, and (as it were) to withhold him that is of all power, from doing of that which otherwise he would haue done?

So mighty were the praiers of *Ioshua*, and so did he *preuaile with God* by them, that (after an imperious and commanding manner) they made the *Sunne and the Moone* (whose course is swifter then the weauers shuttle, or then the flight of the swallow, or of the arrow) *to stand still in the firmament*, till hee and the rest of the Israelites *had auenged themselves of their enemies*: *Iosh. 10.12.13.* So the very celestiaill bodies are (as it were) at the command of the praiers of Gods children.

So mighty were the praiers of *Elijah*, that *he praying earnestly that it might not raine, it rained not on the earth* (at least in that country) *for three yeeres and six moneths*: and that praying againe for raine, *the heauens gaue raine, and the earth gaue forth her increase*: *Iames 5.17.18.* out of *1. King. 17.1.* and *18.42.* &c. So the children of God by their praiers can make the clouds to forbear raine, or to giue raine, as shall make most to Gods glorie.

So mighty were the praiers of *Elisha*, and *such power had hee with God by them*, that they obtained of God a sonne for the *Shunamite* that was barren, and recovered life againe for him when he was dead: *2. King. 4.16.* and *35.* and that also after that praying the Lord *to smite the armie of the Aramites with blindnesse, they were smitten with such blindnesse*, that albeit they could see other things, yet they could not see (to discerne) their way, but (as men stone-blinde) were led by *Elisha*, till they were brought

brought into the midst of *Samaria*, and were there in the hands of their enemies: 2. *Kings* 6. 18. &c.

So mighty were the praiers of *Hezekiah*, and *such power had they with God*, that whereas he was *sicke vnto the death* (that is, to sicke that he was vnrecoverable either by strength of his own nature, or by the art and skill of any Physitian) and God also by his Prophet had told him *he should die*, and had therefore also willed him *to put his house in order* (that is, to make his last will and Testament) because *hee should die and not liue*, yet the Lord reuoked that his owne word, and contrary (in some sort) thereunto, as also aboue the strength of nature, and the art of man, did restore him to health and added fifteen yeers vnto his life: 2. *Kings* 20. 2. 3. &c.

So mighty were the praiers of *Ester*, *Mordecai*, and the rest of the Iewes, and *such power had they with God* by their praiers, that the Lord turned the wrath of *Ahasuerosh* from them against *Haman* and other their enemies: albeit *Haman* had before that so far preuailed with *Ahasuerosh*, that he had written his letters, and sealed them with his ring, and sent them by his Posts into all prouinces, for the destruction of the said *Mordecai* and all the rest of the Iewes, yong and old: *Ester* 3. 12. compared with 4. 16. and 17. and 7. 5. and 8. 1. &c. So the praiers of Gods children haue had power with God, for children for them that are barren: for life for them that are dead: for blindnesse vpon them that see: for health for them that are sicke, euen vnto death, and past all hope: and for the changing of the hearts of men, from extream wrath to exceeding loue and fauour.

So mighty were the praiers of the Church for *Peter* by *Herod* committed to prison, and *such power had they with God*, that the Angell of the Lord came, with great power and glory into the prison, and brake off *Peters* chaines, opened the prison dores, brought him out and made the yron gate open of it owne accord, &c. *Acts* 12. 7. So the praiers of Gods children are stronger then any yron. So mighty were the praiers of *Paul* and *Silas* in prison, that at midnight suddenly there was a great earthquake, so that the foundation of the prison was shaken, and by and by all the dores opened, and euery mans bonds were loosed, &c. *Acts* 16. 25. 26.

So though *the earth be set vpon her foundation that it shall neuer move* (viz. wholly out of her place) *Psal. 104. 5.* yet we see it to haue been shaken by the praier of Gods children.

Neither are the praier of Gods children so effectuell for other only of their own sort, but also sometime for the wicked & reprobate. How did the Lord heare *Abraham* for *Abimelech king of Gerar*: *Gen. 20. 7.* *Moses* praying often for *Pharao*? and the Prophet praying for the restoring of the withered hand of *Ieroboam*: *1. Kings 13. 6.* Do not all these mighty effects of praier (besides many other the like both old and new) plainly testifie in what grace and fauour the children of God are with God? Verily they doe: for all the praier before mentioned (whereof we haue heard those mighty effects) were not the praier of any wicked men, but only of the children of God. For indeed none can pray, so by praier to haue power with God, but only Gods children. For *how shall they call on him in whom they haue not beleued*: *Rom. 10. 14.* This question, *how shall they,* &c. noteth it an impossible thing for them that haue not faith to call vpon God. But such are all the wicked, (as before we haue heard) therefore none of the wicked can call vpon God. Therefore all the commandements of God for praier, are only to the children of God, and to such as are godly.

When the Prophet had set downe the commandement of God for calling vpon God in the day of trouble, with promise of deliuerance, &c. *Psal. 50. 15.* presently by way of opposition he addeth, *But vnto the wicked God said, What hast thou to doe to declare mine ordinances, and to take my covenants in thy mouth,* &c. verse 16. He teacheth hereby, first that the former commandement for calling vpon God in the day of trouble, was giuen only to the godly, because by way of opposition, God immediately speaketh otherwise to the wicked: Secondly, that if the wicked for all that will pray, yet the Lord is so far from approving them in such praier, that he reprobeth them rather for vsing that his ordinance not belonging vnto them, and for taking his covenant in their mouth, without which all praier are without grace, without good successe.

So the Lord by the Prophet *Isaiah* also reprobeth the Iewes and all their sacrifices, with their obseruation of new moones,
and

and appointed feasts, and with their praier (all which notwithstanding he had commanded his people) the Lord (I say) reproueth all those things in the Iewes for their wickednesse, and saith, *Woe required this at your hands to tread in my courts? Ifaiah 1. 12.* and therefore afterward he biddeth them (if they will haue their such seruice accepted of him) *to wash and make cleane themselves, to take away the euill of their workes from before his eyes: to cease to doe euill: to learne to doe well: to seeke iudgement, &c. ver. 16. 17.* So by the Prophet Ieremiah he saith to the Iewes of that time: *Will ye steale, murder, and sweare falsly and burne incense vnto Baal, &c. and come and stand before me in this house, wherupon my name is called, &c. Iere. 7. 9. &c.* Doth not the Lord thereby teach vs, that the wicked should not without repentance so much as once enter into the house of praier?

In the sequenth of *Matthew*, and words of our Sauour before alledged, *If ye that are euill can giue good things to your children that aske them, how much more shall your father in heauen giue good things to them that aske them:* and in the preface to the forme of praier prescribed by our Sauour; *Our father which art in heauen, Mat. 6. 9.* doth not our Sauour teach vs, that praier belongeth only to the children of God, that may call God *their father*? doth not the Apostle likewise teach the same, when he saith that *We haue receiued the Spirit of adoption, whereby we cry Abba father? Rom. 8. 15.*

Note.

We may also obserue that the Apostles doe seldome command praier but in the latter end of their Epistles, after they haue taught God to bee the Father of them to whom they write, and them to behaue themselves like children towards God, as *Rom 15. 30. Ephes. 6. 18. Colos. 4. 2. 1. Thess. 5. 17. 2. Thess. 3. 1. Heb. 13. 18.*

So also the Prophets doe seldome exhort to praier, but after their exhortations to repentance, and to the honoring of God as a father: *Hose 14. 2. Joel 2. 13. and 17.*

At the least the Prophets and Apostles do ioin seeking of God *whiles he is neere, and calling vpon him whiles hee may be found,* with exhortations for the wicked to *forsake his waies, and the vnrigheteous his owne imaginations, and to returne to the Lord,*
 &c.

&c. *Isa. 55. 6. 7.* and drawing neere to God with hearts sprinkled from an euill conscience, and bodies washed with pure water, &c. *Heb. 10. 22.* and with cleansing of hands, and purging of hearts, *James 4. 8.* So it is also said, *Let euery one that calleth on the name of Christ depart from iniquity, 2.Tim. 2. 19.*

As all commandements for praying doe thus belong onely to the children of God, so all commendations of praier are only of the praiers of faith, and of the righteous, *James 5. 15.* and *16.* and of the Saints, *Rev. 5. 8.* Therefore also the blinde man whose eies Christ had opened, saith of the praiers both of sinners, and also of the worshippers of God, *We know that God heareth not sinners, but if any man bee a worshipper of God, and doe his will, him heareth he: Iob. 9. 31.* The Prophet saith, *If I regard wickednesse in my heart, the Lord will not heare me: Psal. 66. 18.* *Salomon* saith, *The sacrifice of the wicked is abomination to the Lord: but the praier of the righteous is acceptable vnto him: Prov. 15. 8.* And againe, *The Lord is farre off from the wicked: but he heareth the praier of the righteous: vers. 29.* And againe, *He that turneth away his eare from hearing the Law, euen his praier shall be abominable: Pro. 28. 9.*

As I haue shewed by diuers examples before how acceptable the praiers of Gods children are vnto him: so I might by diuers examples shew how the Lord hath reiected the praiers of the wicked from time to time: not only of the Iewes, as before we heard at *Isaiah's* first prophecyng, and in the daies of *Jeremiah*, but also afterward, as appeareth, *Isa. 58. 3.* &c. and *59. 1.* and *Ier. 14. 12.* *Eze. 14. 1.* &c. and *20. 3.* &c. and of the *Israelites* long before, *Iudg. 10. 10.* &c.

That sometimes God hath heard the praiers of some wicked men, it is either because some of his children haue ioined in such praiers, or because the things granted by the Lord haue as much concerned some of his children, as them that haue made such praiers: or that by hearing so the wicked, he may either breake their hearts, or make them the more inexcusable.

Furthermore, let vs vnderstand concerning praier, that thereby the children of God haue not onely a priuilege, in that they may come themselues to make their owne

praier vnto God : but also in that they are likewise partaker
 of the praier of one another. Euery child of God through
 the world, is partaker of all the common praier of all the
 children of God liuing vpon the earth wheresoeuer disper-
 sed. No man at any time in faith and truth praier according
 to the forme of praier prescribed by our Sauour, but
 that therein he commendeth vnto God, all the members of
 Christ liuing vpon the earth : and that may as well as any o-
 ther, *call God their Father which is in heauen*. They that are
 dead (as before wee haue heard) haue no need of the praier
 of the liuing; neither any benefit by such praier: yet the
 liuing haue very great neede of the praier one of another;
 and haue also great benefit by such praier: Especially such
 as are specially and particularly by name so commended to
 God by other, haue the more speciall benefit by such re-
 membrance. Yea not onely haue the meanest of Gods chil-
 dren much benefit by the praier of them that are of the
 greatest faith, zeale, and godlinesse: but they that haue the
 greatest measure of faith, zeale, and godlinesse haue helpe al-
 so and benefit, by the praier of the meanest and weakest.
 Therefore as all the Israelites fearing death both for their
 owne sinnes, and also for their asking a King, did earnestly
intreat Samuel to pray for them, lest (according to their feare)
they died 1. Sam 12. 19. So Paul himselfe doth often very in-
 stantly craue the praier of all those to whom he did write, of
 poore and rich. of great and small that did beleue: as Rom.
 15. 30. Ephes 6. 18. &c. and in other places before alledged.
 Yea, he hoped for great comfort by their such praier: Philip.
 1. 19. Philem. 22. If it be a great benefit to haue a good friend
 for furtherance of our suites to mortall Princes, is it not much
 more for euery child of God to haue all the rest of Gods chil-
 dren on earth (speciall fauorites with God) to be furtherances
 of their suites vnto him? Verily though a man despair of his
 own praier, yet might he haue exceeding comfort in the praier
 of all the rest of Gods children. This shall suffice to haue
 spoken of the prerogative of Gods children, both by their li-
 berty and boldnesse for making their own praier to God: and
 also by that, that other, yea all other of Gods children do re-
 mem-

member them: euen euery one another, so often as they pray to God themselves.

CHAP. XXII.

Of the communicating of many titles of Christ to the children of God.



O proceed yet further into the benefits which the children of God haue by their communion with Christ, such is their prerogative thereby, that as they are called the children of God by grace, as Christ himselfe is by nature, *the sonne and the onely sonne of God*: so likewise they haue many other of his names and titles communicated vnto them in holy Scripture. For first of all, this name Christ, is attributed to the whole body of the Church, whereof euery true child of God is a member: *1. Cor. 12. 12.* And therefore Christ doth professe that whatsoeuer (good or euill) is done vnto any that are ingrafted into him is done vnto himselfe: *Mat. 25. 40. and 45. Acts 9. 4.* In which respects as such are called by the name of Christians *Acts 11. 6.* so they may also euery one of them bee called, petty Christs, or little Christs: because as the word Christ signifieth nothing else but annointed, and as Christ is said *to be annointed with the oyle of gladnesse above his fellowes: Psal. 45. 7.* so it is said of euery one of vs that are his members, *that the annointing which we haue receined of him dwelleth in vs: and that we need not that any man teach vs, but as the same annointing teacheth vs all things: 1. Iob. 2. 27.* And as the pretious ointment poured vpon the head of Aaron, ran downe vpon his beard; and so also vpon other his inferior parts: *Psal. 133. 2.* so the pretious ointment of Gods spirit powdered vpon Christ Iesus our head, hath so descended vpon vs his members, *that of his fulnesse we haue all receined grace vpon grace: Iob. 1. 16.*

Neither is this name only, Christ, thus communicated to the children of God, but also the name Iesus touching the signi-

fication thereof. For what doth it signifie but a Sauour? So the Angell himselfe interpreteth it, *Thou shalt* (saith hee to *Mary*) *call his name Iesus, for he shall saue his people from their sinnes*: *Mat. 1. 21.* Now it is not onely said to *Timothie* (and in him to all ministers of the word) *that by taking heede to himselfe and to learning, and by continuing therein, hee should saue himselfe and other*: *1. Tim. 4. 16.* but it is also said of all other the children of God, that by *praier, instruction, admonition, &c.* shall conuert a *sinner from going astray out of the way, that they shall saue a soule from death, and shall hide a multitude of sinnes*: *James 5. 20.* So likewise *Iude* writing to all sorts, not onlie Ministers but other, exhorteth them *to haue compassion on some, in putting difference, and to saue other with feare, pulling them out of the fire, &c.* *Iude. 22. 23.* Doth not the Apostle by these words insinuate that they that shall so saue other (though it bee with feare) may in that respect be called a *Iesus* or a *Sauour* instrumentally? The name *Ieshua* in signification is all one with *Iesus*, and therefore *Ieshua* is called *Iesus*: *Acts 7. 45.* because by sauing the *Israelites* from their bodily enemies, hee was a type of Christ *Iesus* that should saue his people from their spirituall enemies. If therefore *Ieshua* were so called in that typicall respect: why may not they bee so called, that are the instruments of Christ *Iesus*, to saue men from their sinnes, and so consequently from euerlasting damnation? Againc, as Christ is called *the first fruits of the dead*: *1. Cor. 15. 20.* and as in a typicall respect of Christ, all the first borne of cleane liuing creatures, & al the first fruits of other things, were in the law, and by the law dedicated and consecrated vnto God: so the Iewes in former times in respect of Gods special couenant with them: *Ier. 2. 3.* and much more now *all whom God of his owne will hath begotten againe with the word of truth*, are called by the name of *the first fruits of God*: *Iames 1. 8. Ren. 14. 4.* As Christ is called a *King* and a *Priest*: so likewise it is said, *that he hath made vs vnto God Kings and Priests*: *Ren. 1. 6. and 5. 10.* wherewith the Apostle *Peter* accordeth, saying, *that we are a roial Priesthood*: *1. Pet. 2. 9.* which is al one with that which the Lord saith by *Moses* of the *Israelites* (in that respect wherein before

before wee heard the Iewes to be called *the Lords first fruits*) that if they would indeed heare his voice, and keepe his Covenant, &c. then they should bee his chiefe treasure, and a kingdome of Priests, &c. *Exod. 19. 6.*

And indeed (touching these two attributes) how can wee but bee Kings and Priests, being incorporated into him, and made one with him, to whom most properly and principally the said two attributes doe belong?

More particularly (to begin first with the last) we are Priests, first in *offring up our bodies* (that is, our whole selues) *a living sacrifice vnto God, holy and acceptable*, &c. *Rom. 12. 1.* and that first by crucifying the old man, and letting out the blood of our sinnes (which is the life of our said old man) and then by seasoning our selues with the gracious word of God, as some sacrifices were seasoned with salt, *Leuit. 2. 13.* and as the Apostle requireth our *speech to be seasoned*, *Colos. 4. 6.*

Secondly, wee are called Priests for our offring vp to God *the calues of our lips*, *Hos. 14. 3.* and *the spirituall sacrifices*, *1. Pet. 2. 5.* both of Praiers, *Psal. 141. 2.* and of Praises, *Psal. 50. 14.* and 23. as also of *doing good and distributing*, *Heb. 13. 16.* and of other duties of *righteousnesse*, *Psal. 4. 5.*

Thirdly, wee are called Priests, not onely in respect of the former sacrifices, but also because if need require, we must be ready to giue our liues for Gods glory, and for the strengthening of the faith of other, which is that which the Apostle meaneth by being *offred up vpon the sacrifice and seruice of the faith of Gods elect*: *Phil. 2. 17.* According to which phrase also the Apostle saith againe, that *hee was ready to be offred*, *2. Tim. 4. 6.* whereby he meaneth the violent death that afterward he was to suffer for the credit of his doctrine, and the better sealing vp the truth thereof in the consciences of those that had either heard his preaching or read his writings. So to die for the truth, is a sacrifice, not propitiatorie and meritorious (as the Papiſts blasphemously teach) but partly eucharisticall and of thanksgiuing, and partly for the confirming and strengthening of other in that truth which they see other to bee ready to seale with their blood, and much more to esteeme the same then they doe their owne liues.

Fourthly we are said by Christ to be made Priests, because as the Priests duty of the law was not onely to offer sacrifice, but also to teach the people the difference between the holy and profane, *Exek. 44. 23.* in which respect it is also said that the Priests lips should preserve knowledge, and that the people should seeke the law out of his mouth: *Malac. 2. 7.* so all the children of God are (in these daies especially of the Gospell: *Iosel 2. 28.*) to abound more and more in knowledge and in all iudgement, that they may be able to discern things that differ: *Phil. 1. 9. 10.* and to haue the word of Christ dwelling more plentifully in them in all wisdom: *Coloss. 3. 16.* and so also the better not onely to try all things: *1. Thess. 5. 21.* euen the spirits whether they be of God or no: *1. Ioh. 4. 1.* but also to exhort one another daily whiles it is called to day, lest any (by neglect of this duty) be hardened through the deceitfulness of sinne: *Heb. 3. 13.* and *10. 25.* *Coloss. 3. 16.* *1. Thess. 5. 11.* *Iude 20.* And in this respect also, as Christ is called a Prophet, so for that mutuall duty of teaching, admonishing, exhorting, and edifying one another (in the places last before alledged, commended to all the children of God) they may all not vnfitly be called by the name of Prophets. Especially because, as notwithstanding teaching belonged (as we haue heard) to the Priests, yet Prophets were extraordinarily for the most part raised vp, when the priests began to neglect their duty in that behalfe: so in these daies the ordinary ministers too much neglecting their duty of publike teaching, the Lord will haue all men the more diligent in the priuate performance of those duties before mentioned, and for that respect (in some sort) to performe the duty of ancient prophets.

Notwithstanding euen this propheticall duty I comprehend vnder the priesthood of Gods children, as some learned of late times haue also comprehended the propheticall office of Christ, vnder his priesthood, as a part thereof.

To returne therefore vnto, or to dwell a little longer in the Priesthood which the children of God haue by the priest-hood of Christ, the same is the more to be considered, because of the generality thereof. In the time of the law, the priest-hood of the law was restrained. First to one sex, viz. only to the males. Secondly to one age at which it should begin, and

at

at which it should end touching the necessary execution of their office, at least, of one part thereof for the offering of sacrifices. Thirdly to one tribe, the tribe of *Leui*. Fourthly to one family: the family of *Kobath* the sonne of *Leui*. Fifthly to one house of that family, to the posterity of *Amran* the sonne of *Kobath*: *Exod.* 6. 18. and 20. Sixtly, to one of the sonnes of *Amran*: to *Aaron* and to his posterity for euer: *Exod.* 28. 1. *Leuit.* 8. 1. *Numb.* 3. 10. and 18. 7. Scuenthly, touching some speciall offices of the priesthood, to one only place, to certain times: yea, for the high priest to enter into the most holy place at one time only of the yeere: *Hob* 9. 7. and for other to performe their duties by course: *Luk.* 1. 8. Eightly, that priest-hood had an end at the comming of Christ in Christ himselfe. Thus we see within what limits the priesthood of the law was ranged, and restrained. But this priesthood whereof now we speake, is common to all the children of God, of all sexes, ages, and times: yea, it was in the time of the law, though made more manifest in the time of the Gospell. It may be performed in all places: and at all times: not only with company, but by euery one alone: yea it shall continue to the end of the world: yea as touching the offering of the sacrifice of praise, it shall continue for euer, after the generall resurrection, in the heauens themselves.

Moreouer the former priesthood of the law was both distinguished and also separated from the ciuill magistracie: so that the King might not be Priest, neither execute the Priests office. Therefore it is said that *the heart of Vzziah was lift vp within him, when he entred into the temple of the Lord, to burne incense vpon the altar of incense. And that Azariah the Priest withstood him, and told him that it pertained not vnto him to burne incense to the Lord, but to the Priests the sonnes of Aaron: and that therefore the Lord immediatly smot him with leprosie.* &c. 2. *Chron.* 26. 16. &c. Neither also might the Priest take vpon him the office of the king, or of any ciuill magistrate (except it were extraordinarily: 1. *Sam.* 4. 8.) because as those things that God had coupled, no man might put asunder: *Mar.* 19. 6. so those things that God had separated, no man might ioine together. Yea, the rest of the Leuites, that had the charge of the tabernacle

and of things pertaining thereunto, might not meddle with the works of the priesthood: *Num. 18. 3.* except only extraordinarily, and in the case of necessity, *when there were not priests enow sanctified for the work; of the Priesthood: 2. Chron. 29. 34.* But touching this priesthood now spoken of, kings may and must execute the office thereof as well as subiects: yea Kings and Queens with all their royall posterity, are and must bee Priests in this manner. If they should disdain this name, they must also renounce the title of the children of God, which is greater then the title of earthly King or Queene, &c.

Thus we see the excellency of the priesthood of all the sons and daughters of God by Christ Iesus.

Honorable was the priesthood of the law, yea so honorable that *Iehoshebeth* daughter of king *Iehoram*, grandchild of *Iehoshaphat*, sister of king *Abaziah*, and aunt of king *Ioash*, was wife to *Iehoiada* the Priest: *2. Chron. 22. 11.* So honorable also, that *Vzziah* king of *Iudab* not contented with his kingly state (as we haue heard) did aspire to the priestly dignity. Would kings haue married their daughters to Priests? Would kings haue bin ambitious for the priestly dignity, if they had not thought very honorably of that calling? How honorable then is the priesthood of the children of God by Iesus Christ?

As the children of God haue Christs name of Priest communicated vnto them, and are by Christ made Priests vnto God: so are they kings likewise vnto God: and that euen because they are sons or children of God. For as sometimes all the sonnes of some Emperors (which haue had their Empires by inheritance, not by election) are borne kings, or at least haue been left kings by their Fathers, or haue had such dukedomes as haue had kingly power, and kingly dignities (the title only of kings excepted) and as in some countries at this day, all the sonnes of an Earle are Earles: so likewise all the sons and children of God the Emperor of all the world, (being especially incorporated and ingrafted to the proper and naturall sonne of God, and made one with him) may in that respect not vnfitly be called kings.

But what is the kingly power, and what be the kingly dignities

nities of the children of God ? Verily, their power by Iesus Christ and through faith in him is very great: yea farre greater then the power of any worldly king whatsoeuer. For of what king in the world (as he is onely a worldly King) can that be said, that is said by him that is truth it selfe, of euery one that hath faith *but as a graine of mustard seede: viz. that nothing is impossible vnto him ?* *Matthew 17. 20. and againe: All things are possible to him that beleueth: Mark 9. 23.* What earthly King also (as he is only an earthly King) can say of himselfe, as poore *Paul* saide of himselfe by that Spirit, *that cannot lye, I am able to doe all things by the helpe of Christ which strengtheth me? Philp. 4. 13.*

Secondly, such as the power of the children of God is, such also is their heart and courage, namely altogether princely: yea much more then princely. For who but the child of God can say, *Though I should walke through the valley of the shadow of death, I will feare no euill? Psal. 23. 4.* and againe, *I will not bee afraide, though ten thousand beset mee round about: Psalme 3. 6.* and againe, *Though an host pitched against mee, mine heart should not be afraid: Psal. 27. 3.* and againe, *I will not feare, what flesh can doe vnto mee ? Psalme 55. 4.*

Thirdly, according to the former princely power and magnanimitie of the children of God, their effects are likewise princely and sutable to their said power and magnanimitie: For (to omit in this place those great mighty effects of the praiers of Gods children before mentioned) whereas by nature they are seruants and bondmen to satan, to their owne wicked lusts, and to euery worldly vanity, as well as any other: after that they are partaker of the spirit of adoption, they are so armed also *With weapons that are not carnall, but mighty through God, that they cast downe all the strong holdes of sinne in them: 2. Corinthians 10. 4.* which are stronger then all Castles and defenced Cities whatsoeuer. Yea hauing put on all the spirituall armour *Whereby they wrestle not with flesh and bloud, but with principalities and powers, and worldly gouernors, Princes of darknesse, &c. Ephes. 6. 12.*

6.12. they overcome all these, they raigne over all, and through him that loved them, they are more then conquerors: so that neither Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be ever able to separate them from the love of God in Christ Iesus, to deiect them from that excellent state, whereunto Christ Iesus hath advanced them: *Rom. 8. 37.*

Therefore it is not only said, that *by faith they overcome the world* (that is, the things of this visible world, that do any waies hinder their saluation) but satan himselve also is so by Christ Iesus subdued vnto them; and (in a manner) brought into such feare of them, that they doe no sooner turne their face vpon him and resist him, but that presently *he flieth from them*, and as it were taketh him to his heeles, as not able to abide their countenance: *Iames 4. 7.* O noble victory! O glorious conquest! All the great conquerors in the world (how renowned focuer for their worldly victories) neuer got the like. Yea all kings and Princes and other conquerors that are not in Christ Iesus, are as very slaues to satan, to the world, and to all lusts of the flesh which fight against their soules: *1. Pet. 2. 11.* as euer was *Samson* to the Philistims, when they put out both his eies, and made him to grind in the mill: *Iudg. 16. 21.* or as *Zedekiah* was when he was taken by *Nebuchadnezer*, before whose eies they first slew all his sonnes, and then put out his owne eies also, and bound him in chaines, and so carried him to *Babel*: *2. Kings 25. 7.* or finally as any captiue or slaue now is, either in the Turks Gallies, or in subiection to the Spaniard in the West Indies, or elswhere. Yea, for the most part, such great champions and captaines, and conquerors touching flesh and blood, are of all other the most slaues, most cowards, and soonest overcome by euer lust. But so to overcome such lusts, and other enemies of saluation, is more then in a carnall and outward manner with the arme of flesh to overcome the whole world: yea, if there were many worlds; yet for a man to overcome himselve, with satan and the world, is more then to overcome them all. *He that ruleth his owne mind, is better then he that winneth a city: Pro. 16. 32.* What is he then, that overcommeth himselve, and the whole power of hell?

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Moreouer, euen touching the arme of flesh and worldly enemies, greater is the power oft times and courage of the children of God in resisting and ouercomming of them, then of all the wicked in the world. Yea, in this respect the children of God haue true fortitude and magnanimity becomming Princes. For these sentences before alledged of *Dauids* fearelesse heart, are not spoken in respect of his spirituall enemies, but in respect of his outward aduersaries. And what victories are comparable to the victories of *Ioshua*, *Gedeon*, *Iephse*, *Samson*, *Jonathan*, *Dauid*, and other such worthies mentioned in the scripture? All wicked and meere naturall men are void of the spirit of true fortitude, euen for withstanding and ouercomming bodily enemies: how then can they haue true fortitude it selfe?

The foresaid more then kingly power and courage of the children of God, is apparant likewise by other effects wherein they seem most cowardly: euen by all the reproches, contumelies, wrongs and indignities, which they put vp patiently at the hands of the wicked, as disdainig to resist them, as not being their equals. As noble men disdain and scorne to contend with base persons, and such as are much their inferiors; and as all men would thinke it and might thinke it a disgrace vnto them to fight with boies, though neuer so much abusing them: so is the mind and courage of the children of God in respect of the wicked in the world, who are indeed no better to be accounted of in comparison of them, then as base and abiect persons: much more may they be no more esteemed then boies or children.

The suffering also the losse of all that they haue in the world, and of the world, and the submitting themselues to the most shamefull death that is for Christs sake, that died the cursed death of the crosse for them, what doth it declare but that they haue that noble mind for the contemning of the world, and all that is therein, that was in Christ Iesus himselfe, *Who for the ioy that was set before him is said to haue endured the Crosse, and despised the shame: Heb. 12. 2.* What is more princely and kingly then this? If it be also accounted fortitude for the common souldier to follow his capitaine, and to aduventure
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any danger (though it be with losse of life) wherein he hath seene his Captaine goe before him : shall wee not account it fortitude likewise, for the children of God to endanger and to lose their liues in such things, as wherein Christ Iesus their chiefe Captaine hath gone before them ?

To proceed yet further in the consideration of the Kingly dignity of Gods childrē, let this be our fourth meditation in that behalfe, that whereas by nature through our foresaid bondage to sinne and Satan, and to euery worldly vanity, wee were also captiues vnto death it selfe, and prisoners of hell, and in the state of condemnation, now being made the children of God and members of Christ Iesus, *God hath giuen vs such victory through our said Lord Iesus Christ : Rom. 7. 25.* that we may victoriously triumph ouer death, hell, and condemnation, saying, *Death is swallowed up in victory, O death where is thy sting ? O graue where is thy victory ? 1. Cor. 15. 55.* and againe, *Now there is no condemnation to vs that are in Christ Iesus: Rom. 8. 1.*

Fifthly, as Kings that haue power and courage doe protect and defend their subiects from forraine powers, so also the children of God doe valiantly protect, and defend those that are committed to their charge, against all the enemies of their saluation: except themselves doe cowardly and slauiishly run vnto them : or will not be released from that bondage wherein by nature they are.

Sixtly, as when God the father set Christ Iesus, *his King vpon Sion his holy mountaine* (that is, ouer his Church) *he gaue him* (vpon his asking) *the heathen for his inheritance, and the ends of the earth for his possession*, euen, *to crush them with a scepter of iron, and to breake them in peeces like a potters vessell: Psa. 2. 8.* so also the children of God hauing Christ Iesus *the heire of all things: Heb. 1. 2.* all other things likewise are said to be *theirs : 1. Cor. 3. 21.* and *they shall inherit all things: Rev. 21. 7.* Yea Christ hath promised to giue them (and will giue them) *power ouer nations, to rule them with a rod of iron, and to breake them in peeces like a potters vessell: Rev. 2. 26. 27.*

Heereby therefore it is, that onely the children of God hauing by Iesus Christ recovered that right vnto al the creatures
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of God, which was lost by *Adam*, and hauing likewise liberty now in the time of the gospell to vse al those things which for the time of the law were restrained (that such restraint of some things might be to the Church then, and to the Church also in these daies, a testimony and a witnesse of the former losse of all things). Hereby (I say) it is, that only the children of God haue power with sobriety, and without offence, according to their ability and befeeming their calling, and with obseruation of some other rules in the word, to vse all the creatures of God freely to Gods glory, and to their comfort; not only for necessity, but also for their honest delight : For *vnto the pure (only) are all (such) things pure: but vnto them that are defiled and unbeleenuing* (that is, vnto all that are not the children of God) *nothing is pure, but euen their minds and consciences are defiled: Tit. 2. 15.* But of this right of the children of God vnto all things, more afterward.

Moreouer thereby also, howsoeuer the children of God are here for a time by their enemies, and the enemies of Christ Iesus molested and vexed, yet the time shall come, when all such enemies shall bee fully subdued vnto them, euen as a pot broken in peeces by the potter: yea, they shall bee indeed broken in peeces, by Christ Iesus the head of all the children of God: and that which is done by him being their head, shall bee accounted as done by them: yea, euen as the head doth vse the hands and other parts of the body for executing what it selfe shall thinke good against all the aduersaries thereof, and of the whole body; so shall Christ Iesus vse the members of his Church, not onely by the Ecclesiasticall and spirituall power and censures thereof to correct them that shall be of heathenish conditions and behaviour amongst them, *and to binde their Kings with chaines, and their Nobles with fetters of yron*, that is, by excommunication, and such other like seuer courses, to make such as were as Kings and captaines in all euill, to stoope, and bend, as if they were bound with chaines, and fetters of yron: *Psalme 149. 7. 8.* not onely (I say) shall Christ thus vse the members of his Church, to bridle and subdue the wicked, but also hee shall vse Christian kings

Kings and Princes by little and little, euen by the sword to vanquish all the great enemies of the Church, till there be scarce a man left, that shall professe himselfe an enemy thereof.

Especially Christ Iesus shall vse such christian Kings and Princes, and some other also to ioine with them (though perhaps in worldly respects, and in desire of the spoile) in hatred of the whore of Babylon, euen of Antichrist the Pope, and of all that shall take his part (Princes as well as other) euen to make them desolate and naked, and (as it were) to eat their flesh, and to burne them with fire: *Reuel. 17. 16.*

Seuenthly, touching other princely vertues, as kings are to be amiable and courteous to the good, and austere and seuer to the wicked, so the children of God are indued with this kingly grace. *A vile person is contemptible in their eyes, but they honor them that feare the Lord: Psal. 15. 4. All their delight is in the Saints, and in them that are excellent upon the earth: Psal. 16. 3. but they haunt not with vaine persons, neither keepe company with the dissemblers, but hate the assembly of the wicked: Psal. 26. 4. 5.* Yea, they may call God himselfe to witnesse, that such as hate him, they also doe hate: and they doe earnestly contend with them that rise up against him: yea, that they hate them with an vnfeined hatred, as if they were their owne enemies. *Psal. 139. 21. 22.*

Yea, though the children of God bee aduanced to kingly dignities in the earth, as well as they are kings spiritually by Christ Iesus together with other, yet their eyes will be to the faithfull in their lands that they may dwell with them: and such as walke in a perfect way shall serue them: but deceitfull persons shall not dwell in their houses; neither shall such as tell lies remaine in their sights. Yea beimes and wi h' all speed (for feare of further dishonour to God by further infection of their people) they will destroy all the wicked of their lands (as nigh as they can, not leaving one) and cut off all the workers of iniquity from the city of the Lord. *Psal. 101. 6. 7. 8.*

As their heavenly Father also (the King of Kings) is mercifull, so are they after a kingly manner. They doe good to them that cannot recompence the same, nor doe the like to them, and from whom they looke for nothing againe: *Luk. 6. 34. &c.* And although
according

according to Gods lawes for kings, their care is not so much *to gather much siluer and gold*, as to occupy themselves all the daies of their life in *reading and meditating of the law of God, and to learne thereby the feare of the Lord their God, &c.* Deut. 17. 17. 18. 19. and so likewise *to lay up treasure for themselves in heauen: Maith. 6. 20.* yet as the Lord doth therefore of his princely bounty cast outward things the more plentifully vpon them: *Mat. 6. 33.* making them (according to the necessity of their places and callings) *to lay up gold like dust, and the gold of Ophir as the flims of the riuer: Iob 22. 24.* so they accordingly to the example of *Salomon, who gave siluer in Ierusalem as stones, &c.* 1. King. 10. 27. *are merciful and lend: they distribute (or disperse) and giue to the poore, and their righteousness doth endure* (that is, they are still, by the continuall blessing of God vpon them, able to giue) *Psal. 112. 5.* and so being *rich in good works, and ready to communicate, they lay a sure foundation for themselves to eternall life: 1. Tim. 6. 18. 19.*

Eighty, the children of God are said by Christ Iesus to be kings, because howsoeuer here they are subiect to the iudgement of other, and are often iudged and condemned most vniustly and vnrighteously at the pleasure of men; yet as Christ Iesus himselfe is said to be the iudge of the quicke and the dead, so it is also said, that at his comming to the last iudgement, *they shall iudge the world; yea the Angels: viz, the wicked Angels that were the authors of all the vnrighteous iudgement, that by the world had been before giuen against them: 1. Cor. 6. 3.* Yea, this they shall doe, not only because they being members of Christ, and Christ being their head, therefore the sentence of Christ shall be their sentence: but also because, as they haue been before accused by the world to the Iudges of the world, so at that time (euen at the great iudgement day) they shall be accusers of their wrongfull accusers, and of their vnrighteous Iudges to the most Iust iudge of all: who shall proceed to iudgement and sentence against their former accusers and Iudges, according to their accusation of them presented vnto him. And lastly the iudgement and sentence so giuen by Christ Iesus himselfe, shall bee ratified by all the saints, the children of God.

Ninthly,

Ninthly, finally all the children of God are by Christ Iesus said to be made kings, because as they in kingly manner are richly and sumptuously apparelled, hauing put on Christ Iesus himselſe with his princely robe of righteouſneſſe, and with the whole new man, being both glorious within by their faith, loue, hope, patience, humility, &c. and beautifull alſo outwardly by thoſe fruits of righteouſneſſe before ſpoken of: and as they ſare roially every day, hauing the dainty diet that hath been before alſo mentioned; ſo alſo at the laſt they ſhall as kings be crowned with crownes of gold: *Reuel. 4. 4.* yea, with better then gold, euen with the crowne of righteouſneſſe: *2. Tim. 4. 8.* with the crowne of life: *Iames 1. 12.* with the crowne of glorie: *1. Pet. 5. 4.* In reſpect of this crowne, belonging to the leaſt of Gods children, all the crownes of all the Princes in the world (yea, put in alſo the triple crowne of the man of ſinne, the Pope of Rome, though he be more fit to be reckoned among the ſonnes of fooles, and of villaines, and bee not worthy to ſit with the dogs of the flockes of other Princes, much leſſe is he worthy to be named among them) In reſpect (I ſay) of this crowne thus belonging to the pooreſt ſonne and daughter of God, all the crownes of all the Princes in the world, are no better then the crowne of thornes which the ſouldiers in deriſion put vpon the head of Chriſt Ieſus: *Mat. 27. 29.* and the which Chriſt Ieſus did patiently weare, the better to purchaſe the foreſaid crowne of righteouſneſſe, life, and glory, for euery one of the children of God.

To conclude this point, becauſe it is not *decorum* and fit for Princes that in their minority are clothed and fed ſo roially, and afterward crowned ſo gloriously, to ſtand, therefore alſo they ſhall haue a throne far more ſtately, then euer was the throne of *Salomon*, though it were made of *yuory*, and covered with the beſt gold, hauing ſix ſteps, and the ſimilitude of *twelue lions* vpon the ſaid ſteps, ſo that there was not the like throne in any kingdom: *1. Kings 10. 18.* &c. This throne is the throne of Chriſt Ieſus himſelſe; For ſo himſelſe ſaith, that *He will giue vnto them to ſit with him in his throne, as himſelſe ſitteth in the throne of his father: Reu. 3. 21.*

By theſe things before ſpoken, eſpecially by ſome of them

it appeareth, what great difference there is betwixt this kingly dignity of Gods children, and the kingly dignity of all earthly Kings and Princes. For whereas all earthly kings haue their kingdomes without them ; the children of God haue theirs as well within them as without them : Whereas earthly Kings haue earthly iewels and earthly apparrell, and earthly crownes, made of earthen matter, such as come from the earth ; the children of God haue their robes, their iewels, and their crownes from heauenly places, and of an heauenly matter. Whereas earthly kings are robed and decked with iewels, as also crowned by their subiects, that are base in respect of themselues ; the children of God are robed, decked and crowned by him that is himselfe the Lord of Lords, the King of kings, the God of Gods, and the King of glorie.

Whereas earthly kingdomes are peculiar but to one of the kings children ; and that to a sonne, though there bee but one ; and none of the daughters, so long as there are heires male aliue, haue any part though they bee many : the children of GOD (both sonnes, and daughters) are partaker of this kingdome by Christ Iesus, whereof now wee treat.

Whereas earthly kingdomes are not enioied presently vpon the birth of the heires vnto them, but for the most part after the death of former Kings ; this kingdome the children of God enioy, and are in actuall possession of it, as soone as they are begotten againe, and new borne children to God, and they haue the present possession of their kingly dignitie euen heere on earth: *Reuelat. 5. 10.* according to that before said in that behalfe. Whereas earthlie Kings and kingdomes are all momentanie, and but for a time, both the children of God, and also their kingdome, are euermlasting and continue for euer, as he and his kingdome be, in whom they are Kings, and from whom they receiue their kingly dignity.

Sieth therefore the children of God are such Kings, and haue such kingdomes, how great is their dignity in this behalfe?

Amongst other great things, that the Lord promiseth vnto *Abraham* in making his couenant with him, this is one, *that euen Kings should proceed of him: Genes. 17. 6.* The like promise is renewed to *Isaak* afterward : *Genes. 35. 11.* And what Kings were they, which God promiseth should come out of their loines? Surely earthly Kings. For though *Abraham* were the Father of the faithfull, yet that promise is rather an earthly then an heavenly promise. If God himselfe then promised this as a great matter to *Abraham*, and *Isaak*, that Kings, euen earthly kings, should proceed of them, how great a thing is this that now wee speake of concerning all the children of God? viz. that not some of them (as God is to be vnderstood before to speake, not of all, but only of some of the posterity of *Abraham* and *Isaak* to be Kings) but all are Kings, and such Kings, as before we haue spoken of? Verily so great and glorious is this their kingly dignity, that in respect thereof, all the kingly dignitie of the world is of no value. Yea, in respect of the kingdome of the children of God, all the kingdomes of the world separated from it (though put together) are but as a little mole-hill, or a filthie dung-hill.

In that respect also much better is the condition of the poorest child of God (though he be as poore as *Lazarus* that *sate at the rich mans gate, desiring only to bee refreshed with the crums* (or scraps) *that should fall from his table: Luke 16. 21.*) then of the greatest potentate in the world, that is not partaker of this kingly dignity. Yea, if the greatest Monarch in the world (not being one of the children of God by regeneration) knew the kingly dignity of them and his owne wooll state, hee would change states with them if hee might: and though he had a thousand kingdomes besides, he would giue them all for the one kingdome of the children of God, and giue also to boote, whatsoever hee had besides, not to his shirt alone, but euen to his skinne. This shall suffice for Christs kingly title communicated to all the children of God: and for their great and honourable condition thereby. To proceed to other titles of Christ communicated to the children of God: as Christ is called the chiefe corner stone:

Psal.

Pfal. 18. 22. *Mark.* 12. 10. *Ephe.* 20. so also the children of God particularly and feuerally considered are called *living stones*: *1. Pet.* 2. 5. as also *Pillars in the Temple of God*: *Reuel.* 3. 12. according to which phrase also *Dauid* praieth that the daughters of Israel might be *as the corner stones grauen* (or carued) *after the similitude of a palace*: that is, fitted for the making of a Palace: viz. for God himselfe to dwell in: *Pfal.* 144. 12. Iointly also considered, they are called in the former place of *Peter* a *Spiritual house*: yea, *the Temple of God, even of the living God, wherein God dwelleth and walketh*: *1. Cor.* 3. 16. *2. Cor.* 6. 16. and of *the holy Ghost*: *1. Cor.* 6. 19. and therefore also of Christ himselfe, who dwelleth by faith in their hearts: *Ephes.* 3. 17.

How great this honor is, hath been shewed before, Chap. 16. yea, that it is the greater, because the wicked are habitations and houses of diuels and of all vnclean spirits: *Mat.* 12. 44. Was it not a fearefull iudgement, and a most dishonorable thing that the Lord threatneth the countries of the Allyrians, and of other enemies of the Church *should be forsaken, and be left to the fowles of the mountaines, and to the beasts of the field, &c.* *Isai* 18. 6. and that *Babel* it selfe *the glorie of kingdomes, the beantie and pride of the Chaldeans*, *should bee a lodging for Zism, Ohim, and Iim, and that Ostriches should dwell there, and Satyres should dance there, and Dragons should dwell in the Palaces thereof*? *Isai* 13. 21. 22. and *Jeremy* 51. 37. How much more dishonorable then is it, that men at the first created according to Gods image, should be habitations for diuels? Is this dishonourable, and shall it not then be honorable for men beeing new borne the children of G O D, to bee also the houses and Temples of G O D? As Christ is called *a graft growing out of the root of Dauid*: *Isai.* 11. 1. and *a righteous branch*: *Jerem.* 23. 5. and 33. 15. So all that are incorporated into Christ, are called branches and grafts, &c. *Rom.* 11. 17. &c.

As Christ is called *the light of men, and the true light that lighteth euery man that cometh into the world*: *Iohn* 1. 4. 5. 7. 8. 9. and *the light of the world*: *Iohn* 8. 12. and 9. 5. so it is said, first of the Apostles and other Ministers of the Gospell,

that *they are the lights of the world* ? *Mat. 5. 14.* and secondly of all other the children of God, in respect of *their holding forth the word of life* in their profession and practise or conuersation, that *they shine as lights in the world*: *Philip. 2. 15.*

As therefore it is a great honor for a subiect to be dignified by a King with some of the Kings owne kingly titles: so is it much more honor for the children of God to bee dignified with so many titles of Christ Iesus. Thus much for the titles of Christ communicated vnto the children of God, and their great dignity thereby.

CHAP. XXIII.

Of the benefits of the children of God for this life : viz. of their immunity from euill : and of good things of this life belonging vnto them.



HAuing in the former Chapter, by occasion of the kingly dignity of Gods children, briefly mentioned the right of the children of God vnto all things of this life, (viz. in the sixth respect, why they are called Kings) but that place being not fit to handle the same any thing largely, it notwithstanding being a matter of good importance, and worthy of further consideration, for the further setting forth of the dignity of Gods children, I will now returne thereunto, and speake somewhat more plentifully thereof.

Concerning therefore this life, let vs vnderstand that the children of God haue a double prerogative aboue the wicked: First immunity from all afflictions of this life, as they are euill and hurtfull: Secondly right and interest into all the blessings of this life, so farre forth as they are any waies good for them.

Touching the first of these thus it is written, *who so dwelleth in the secret of the most high, shall abide in the shadow*
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of the Almighty : *Pſal. 91. 1.* Surely hee will deliuer thee from the ſnare of the hunter, and from the noiſome peſtilence : Hee will cower thee vnder his wings, and thou ſhalt bee ſure vnder his feathers : his truth ſhall bee thy ſhield and buckler : Thou ſhalt not bee afraid of the feare of the night, nor of the arrow that flyeth by day . verſe 3. &c. For indeede that whole *Pſalme* is ſpecially occupied in the argument of the ſafety of Gods children, as touching the euils of this life, and in declaring the contrary dangers of the wicked. The like promiſe for the children of God, is in *Pſalme 97.* Yee that loue the Lord haue euill : hee preſerueth the ſoules of his Saints : hee will deliuer them from the hand of the wicked : verſe 10. The whole 121. *Pſalme* is alſo of this argument : For there the Prophet aſſureth all the children of God, that the Lord will not ſuffer their foot to ſlip : that hee will ſo keepe them, that the Sunne ſhall not ſmite them by day, nor the Moone by night. Yea, hee ſaith, verſe 7. that the Lord ſhall preſerue them from all euill &c. Yea, that he ſhall preſerue their going out, and their coming in. The ſame is likewiſe euident by the covenant that God maketh with all creatures, euen the fierceſt and cruelleſt, for his childrens ſake. But of this more afterward.

The Prophet *Iſaiab* alſo ſaith of the ſame point, *But now thus ſaith the Lord that created thee, and hee that formed thee O Iſrael : feare not, for I haue redeemed thee : I haue called thee by thy name, thou art mine. When thou paſſeſt through the waters I will bee with thee, and through the floods that they doe not overflow thee : When thou walkeſt through the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee : Iſai. 43. 1. 2.* What meaneth the Lord by theſe words, but that his children ſhould haue no hurt by thoſe things, that doe moſt deuoure and conſume other? I might adde many other Scriptures to the ſame purpoſe, but theſe ſhall be ſufficient.

Besides thoſe and the like Scriptures and promiſes, the ſame is maniſeſt by great reaſon : For ſith all the afflictions of this life are part of the curſe and puniſhment that is due to our finnes : and ſith Chriſt Ieſus tooke vpon him and came into the world to ſuffer the whole curſe

of God, both of this life and of the life to come, that wee had deserued; and *hauiug* accordingly *indeed borne our infirmities, and caried our sorrowes, and was wounded for our transgressions, and broken for our infirmities, and had the chastisement of our peace vpon him: Isai 53. 4. 5. and did himselfe beare our sinnes* (that is the full punishment of our sinnes) *in his body on the tree: 1. Pet. 2. 24.* therefore it standeth no more with the iustice of God, to cast such afflictions vpon vs (as punishments of our sinnes) then it agreeth with the iustice of man to receiue his debt of the surety, and yet after to require the same of the principall debter: or to punish him for not paying the same: yea, forasmuch as the higher and greater any Iudge is, the more it behoueth him to doe iustice and iudgement, and sith *God is the Iudge of all the world: Genes. 18. 25.* therefore if it agree not with the iustice of man, to demand that debt of one that is paid by another, much lesse doth the like stand with the iustice of God.

The former point is likewise manifest by many examples. *Noah* and a few of his, were kept in the great flood, that drowned all the world besides.

Lot with some of his were preferued in *Sodom* and *Gomorrah*, where all other inhabitants of those cities were consumed by fire from heauen.

The widow of *Sarephtha* with the Prophet *Eliya*, was fed in that great dearth and famine, when many other were in great extremity.

Jeremiah and *Ebedmelech* were well provided for, and had great liberty, when the great nobles and Princes of Ierusalem, with many other of the common people which before had reiected the word of the Lord, were either cruelly put to the sword, or slauiishly carried away captiue.

Iehoshaphat was preferued from the Aramites (though in great danger of them) when *Ahab* was wounded to death by them.

The red sea gaue way to the Israelites, and stood vpon heapes like a wall for their safe passage through it, when *Pharao* and all his host were ouerwhelmed in it.

Againe, to some speciall sinnes, there are some speciall afflictions belonging. To drunkennesse belongeth *woe, sorrowes, strife,*

strife, murmuring (or much talke) *wounds without cause* (or wounds without punishment) *readnesse of eyes: Pro. 23. 29.* So likewise to it, and to all other intemperancy, there belong many noisome diseases, as the dropsie, the gout, apoplexies and such like; yea, not only diseases, but deformity also of body, blockishnesse of wit, and dulnesse of vnderstanding (of how sharpe wit, and quick capacity soeuer they were before) with hardnesse of heart like to brawne, so that hauing many sorowes, yet they shall feele none. Adultery likewise and all incontinency is accompanied with some foule diseases and many other euils. Boldnesse and rashnesse is not without many great dangers. To those also, and to diuers other sinnes belong pouerty, great shame, disgrace, reproch, and contempt with men. The like may be said of many other sinnes, as hauing many speciall calamities attending vpon them. For as much then as before we haue heard, that the children of God are freed from such sins, it followeth likewise that they are the more safe from those euils, that they doe specially meet with, that fall into such sinnes.

Thus much briefly for the immunity of the children of God from the euils of this life.

Touching the second sort of benefits for this life belonging to the children of God, they are (as before I said) all the blessings of this life, so far forth as they are good for them, and may be accounted benefits, not only in their own nature, but also to the children of God. These are, length of daies, health, peace, safety, liberty, riches, credit, honors, authority, friends, and such like.

All these do belong only to the children of God: and that by a double right. First by promise: Secondly by participation of Christ, and that communion with him before handled: in whom all the promises of God belong vnto men, and are said to be *yea and Amen*, that is, begun and accomplished. *2. Cor. 1. 10.*

Touching the right of those blessings by promise, the Apostle saith that *godlineffe hath the promise not only of the life that is to come, but also of the life present: 1. Tim. 4. 8.* If ye require where they are promised, looke these places specially: *Leuit. 26. 3.* to

verſ. 14. *Deut.* 28. 3. to verſe alſo 14. *Iob.* 11. 13. &c. and 22. 23. &c. *Pſal.* alſo 34. 9. it is ſaid that Nothing wanteth to them that feare God that the Lions do lacke and ſuffer hunger: but that they which ſeek the Lord ſhall want nothing that is good. Many ſweet promiſes for this life, are likewise diſperſed throughout *Pſal.* 37. See alſo *Deut.* 32. 9. &c. *Pſal.* 81. 13. &c. *Pſal.* 112. 2. &c. *Prou.* 24. 4. and many other places. For indeed the ſcripture is very rich in theſe promiſes for the children of God: but no where are the bleſſings of this life promiſed to the wicked: yea, contrariwiſe in the former two firſt places: *Leuit.* 26. 14. &c. and *Deut.* 28. 14. &c. there is a world of miſeries and outward calamities for this life threatned vnto them. The ſcripture likewiſe is full of ſuch threatnings elſewhere. *Eliphaz* thus deſcribeth the ſtate and portion of the wicked: *He wandreth* (ſaith he) *to and fro for bread: and knoweth that the day of darkneſſe is prepared at hand* (or rather, when he knoweth it to be prepared, the day of darkneſſe is at hand) affliction and anguiſh ſhall make him afraid: they ſhall preuaile againſt him, as a king ready to battell. For he hath ſtretched forth his hand againſt God, and made himſelfe ſtrong againſt the Almighty. Therefore God ſhall run upon him; euen upon his necke, and againſt the moſt thicke part of his ſhield, &c. Though he dwell in deſolate places (ſuch as worldly men affect, to auoid reſort and expences by reſort) and in houſes which no man inhabiteth, but are become heapes (ſuch alſo doe miſerable men delight in, that no man may haue any heart to come vnto them) he ſhall not be rich neither ſhall his ſubſtance continue: neither ſhall he prolong his perfection thereof in the earth. He ſhall neuer depart out of darkneſſe. The flame ſhall drie vp his branches: and he ſhall goe away with the breath of his mouth: *Iob* 15. 23. &c. There are many other the like places, containing the like threatnings: *Iob* 18. 5. &c. 27. 13. &c. So then many euils of this life are threatned to the wicked: no good thing is promiſed vnto them as they are wicked.

Note.

Indeed as *Iehu* (though a wicked man, and one that departed not from the ſinnes of *Ieroboam*: that made *Iſrael* to ſinne: 2. *Kings* 10. 3.) as *Iehu* (I ſay) had in ſome things carried himſelfe like to the children of God, and had diligently executed that which was right in the Lords eyes againſt the houſe of *Ahab*, the Lord promiſed

promised him (in the place alledged verſ. 30.) *that his ſonnes to the fourth generation ſhould ſit upon his throne* : which we ſee to haue been performed Chap. 15 8.

The like may bee ſaid of other wicked men touching the bleſſings of this life, that the Lord ſuffereth them to enioy them, and to haue the occupying of them for a time, (as in ſome other reſpects afterward to be ſpoken of, ſo alſo) in regard of ſome things done outwardly by them, whereby they doe ſomewhat reſemble his children : that ſo they may haue no cauſe to complaine of him, as of an hard Lord and maſter, but that all the world may ſee that hee *rewardeth euery man according to his worke*. 1. Pet. 1. 17. For as much then as God threatneth all euill to the wicked, and promiſeth nothing that good is vnto them as they are wicked, therefore alſo it followeth, that the promiſes of good things doe belong only to Gods children. And thus much for the firſt right of the children of God vnto the bleſſings of this life, viz. by promiſe.

Touching their ſecond right by communion with Chriſt, for as much as *he is the only heire of all things*: Heb. 1. 2. (as hath been before noted) and that, as he is not only God, but God and man (For euery heire is heire to another, but as Chriſt is God, all things are his owne, and he hath equall right with the Father vnto all things, ſo that properly in that reſpect he is no heire) therefore it followeth that none can haue any intereſt to any thing, but only ſuch as are in Chriſt, and be members of his body. They that are Chriſts, and whoſe Chriſt himſelfe is, may well claime and challenge all other things : yea, they may aſſure themſelues, that they ſhall haue all other things. *Hee that ſpared not his owne Sonne, but gaue him for vs all, how ſhall hee not with him* (that is, it is not poſſible (as hath been before obſerued) but that with him he ſhould *giue vs all other things alſo* Rom. 8. 32. Thus much briefly of the right that the children of God haue to all the bleſſings of this life : neither only of their right, but alſo of their property in them. But yet I may not thus let this matter paſſe, without further ſpeech thereof, for the better ſatisfying of all men touching the ſame.

Note.

To

To proceed therefore further therein, it may be demanded, and will (no doubt) be demanded, that if this be by promise, and by participation of Christ, the right and property of the children of God, why some of them, yea many of them, are oft times in great want and necessity. So was *Bartimew*, that late by the high way begging: *Mark. 10. 46.* So was *Lazarus*, that lay at the rich mans gate: *etc. Luk. 16. 20.* So *David* himselfe, after that he was anointed to be king of Israel, was in such necessity, that he came to *Abimelech* the Priest, to craue some reliefe for himselfe and his company: and was glad to take the shewbread of the Lord, because *Abimelech* (though Priest) had then no other prouision ready: *1. Sam. 21. 3.* Afterward also in the like necessity he sent for some reliefe to *Nabal*: Chap. 25. 5. The like is the state of many other; yea of most other the children of God. Their part oft times is but small of these earthly blessings: It may therefore (I say) be demanded, why this is so: or how this standeth with the righteousness of God to giue so little to them, to whom he hath promised so much: yea, who likewise by communion with Christ, haue right to all. To this I answer, that it is to be remembred, which before I said, viz. that these blessings of this life are not absolutely promised to the children of God, but conditionally, if they may be good for them, and no hinderances of them touching a better life: So only they are promised, and no otherwise: So only they may be praied for, and no otherwise: So only they may be looked for, and no otherwise: If they be otherwise praied for, or expected, our praier and expectation are wrong: and it skilleth not though we be not heard in our praier, and though our expectation be frustrated. Yea, it is better, we should not be heard, and that our hope should be frustrated, then otherwise. The wholsomest, the daintiest, and most exquisitely drest meat that is, may be hurtfull to a sick and weake stomack: and though such a sick person doe craue such meat, or any other that is good in it selfe, but not good for one sicke of that disease, it is better not to giue it, then to giue it: and it is better for such a sicke person to want such meat, then to haue it.

As kniues likewise and swords are good in themselves: yea,
the

the better the sharper they bee: and yet not for children, or some other that know not how to vse them: yea the sharper and better, the more dangerous for such persons: so is it touching the blessings of God for this life in respect of some of the children of God, to whom in respect either of some sicknesse and weaknesse, or of want of knowledge and discretion how to vse them, they may be more dangerous many waies then profitable any waies. Yea the very best of Gods children may sometime take hurt by many blessings of this life.

David himselfe in his prosperity said he should neuer be moued: Psal. 30. 6.

As soone as the holy ghost had recorded the great riches, power and magnificence of *Salomon: 1. Kings 10.* in the beginning of the next Chapter he adioineth that *he loued strange women*: and that his laid *strange wines turned his heart after strange Gods, &c.*

When *Iehoshaphat had riches and honor, then he ioined himselfe in affinity with Abab: 2. Chron. 18.*

No sooner was *Hezekiah* recovered of his sicknesse vnto death, but presently *his heart was lift up within him. 2. Chron. 32. 25.*

Moreouer, as children may more easily hurt or breake a glasse, then be any thing the better if they haue it (although they take no hurt themselues thereby) so some of the children of God, by their childishnesse *in the grace and knowledge of God*, may abuse the blessings of this life, albeit themselues perhaps take no apparant hurt by them.

Again, as it is not meet that euery naturall child of man, should haue the like quantity of meat, or meat of the same sort, or garments of the same measure, or of the same stuffe, or of the same colour, because there is difference of age, of strength and of stature: so is it with the children of God touching the blessings of this life. A little is as sufficient for some, as a great deale for other some: A little is as much for a meane man, as a great deale for a king or a noble man.

If the Lord also giue a contented mind with a little, this is greater riches to one of Gods children, then a great deale with discontent, and a mind still greedy of more, to the wicked.

Therefore

Therefore godlinesse is said to be *great gaine if a man be content with that he hath*, or rather with a contented mind, to note an effect of godlinesse, that it worketh a contented mind: or an adiunct of godlinesse, that it is accompanied with a contented mind: *1. Tim. 6. 6.* But why is a little with a contented mind so great riches? Not onely because whatsoeuer they haue, they haue right thereunto (as before hath been said;) and because that that they haue is *pure vnto them, as themselues are pure: Tit. 1. 15.* but also because they haue it with the fauour of God. *He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord: Pro. 18. 20.* That which is said of finding a wife, may be said of all other blessings of this life to the children of God: They come from the fauour of the Lord; and are accompanied with the fauour of the Lord. Whether therefore they be few or many, small or great, the godly may haue great comfort in them. Hence it is said that *A small thing to the iust man is better then great riches to the wicked and mighty: Psal. 37. 16.* Many the like sentences there are in the Prouerbs, as Chap. 15. 16. 17. and 16. 8. and 19. 8.

As a little gift from a man with loue and good will, is more then a great deale by constraint of lawe, or of feare, or with grudging and murmuring, so certainly is it, touching the blessings of God for this life bestowed vpon the godly, with the fauour of God. Therefore we doe often see, that a godly man that hath but small wealth fareth more merrily, and liueth more at hearts ease, quietly and comfortably; yea, and that he spendeth more vpon good vses, then many wicked men, that haue ten times, yea twenty times as much as they, and yet lesse charge also then they. As *God giueth them all that they haue to enioy: 1. Tim. 6. 17.* so they do enioy it to the comfort of themselves, of their wiues and children, of their other friends, and of the other Saints of God, standing in need of comfort from them. And this mind thus to vse the blessings of this life, is much more then the blessings themselves. Sith therefore God doth giue a greater grace pertaining to the life to come vnto his children, to whom he giueth but a little for this life; which greater grace for the life to come is much more worth then all the abundance which they haue not for this life, God can-

not be said to be vnfaithfull touching his promise, as not performing the same, neither can he be charged with any wrong done vnto the children of God, in giuing the so little for this life, because he accompanieth that little with so rich grace otherwise. He that promiseth much of one kind, that is of small value, and giueth not the same, but a little of an other kind of far greater worth then much of the meaner kind, doth he any wrong? Hee that promiseth his sonne twenty or thirty sheepe, and giueth but ten, with five or sixe good kine or oxen, of more price then 40. sheepe, doth he his son any wrong? or hath such a sonne, any cause to complaine of his Father?

The former grace of a contented mind is the more, because many a wicked man that hath great abundance, and no child or kinsman to inherit it, is neuer content: his cie is neuer satisfied with riches, *neither is there any end of his trauel*: but his hart is alwaies troubled with cares and thoughts of the world: scarce taking any quiet nights rest, or eating his meat quietly: but alwaies *eating the bread of sorrow*: *Psal. 127. 2.* Yea, thinking still that himselfe eateth too much, and still crying out with *the Horseleeches two daughters, Gine, Gine, and neuer saying, It is enough*: and being of the nature of *the graue, and barren wombe, that are neuer satisfied*: *Prou. 30. 15. 16.* As such men are neuer quiet or satisfied in their minds, so in their bodies they are euer toiling and moiling, raking, scraping, and grubbing in the earth, and about earthly matters, and for earthly & earthen goods (himselfe being more earthly and earthen then they) *as if they had nothing at all*: and as if whē they haue gotten that which they desire, either they should neuer lose that, or that should neuer lose them. Such men hauing much in possession, haue nothing in vse: hauing all they are as poore as he that hath nothing. Of such men speaketh *Salomon: Eccle. 4. 8.* and *5. 9.* and *6. 2.*

But as it is demanded and now answered, why the godly haue often times so small a portion of these earthly blessings sith they haue right vnto all, so it may likewise be demanded why the wicked haue so much, that haue no right to any thing To which that may serue for part of an answer that was said last before, that although they haue much in possession, yet they haue

haue nothing in vse,&c.as also that before said, that sometimes the wicked haue these outward blessings for some outward seruice, wherein they resemble the children of God. But for further answer, to both the former comparatiue demands, touching the small portion of the godly, and the great portion of the wicked in these blessings of this life: we must vnderstand another reason to bee this, that the Lord casteth these mercies of this life, and disperfeth and scattereth them all abroad, as a man or woman doth sometime throw downe amongst their children and seruants a lap full, or basket full of crabs, or some other base fruit: where he that is strongest, and whose minde doth most affect such base things, getteth the greatest part, and they that are weake and whose stomacks care not for such raw stuffe, get nothing at all, or very little. So (I say) the wicked being strong in body, and minding altogether earthly things, by scrambling, and struggling, and scraping get much earthly muck: whereas the godly being for the most part of small power, and little minding such base things, but hauing their hearts set vpon better, *even vpon things that are above, where Christ Iesus sitteth at the right hand of God. Colos. 3. 1.* and being also in that respect oft times very shuffelle for things of this life, they get but a little, and are content with a little, so that they haue enough for present necessity, and so that they grow rich in heauenly blessings.

Againe, the great blessings of God for this life, bestowed vpon the wicked, are but as great pasture knee deepe for oxen fatted for the slaughter. Furthermore, all the right of the blessings of this life, being only in the children of God (especially in respect of God, and from God) whatsoever the wicked doe possesse, yet are they neuer the richer thereby. Nay, their state is the worse: not only because thereby they are (as I said) fatted and made the fitter for Gods iudgements, but also because in the end they shall giue account, as vsurpers of that which was not theirs. In the meane time they are no better then bankrupts, that haue great thops, vse great dealings, and make many returns, bearing great shewes, building goodly houses, furnishing them richly, keeping great hospitality, maintaining themselves and theirs in costly apparrell, in all companies

panies spending with the best, &c. but all of other mens goods, nothing of their owne. These may flourish and bluster for a time, and oftentimes so doe, as well as the wealthiest: but when it is once known that they are worth nothing, but that they owe ten times more then all that they haue will discharge; euery man then commeth vpon them thick and three fold: action followeth action: one arrest after another: and execution vpon execution. And then (alas) what are they the better for all their former shewes, and flourishing brauery? yea, are they not in ten times more miserable condition, then the poore man, that was not worth so much in all the world, as they sometimes spent vainly in one weeke? For such a man sitteth still, is quiet, and without interruption followeth his calling, when those gallant fellows are either in prison, or lurking here and there, full of feare, and not daring to shew their faces, and when all that they had, is seized to satisfie their creditors.

So is it with the wicked. Whatsoeuer they possesse; howsoeuer they swagger, and ruffle it out with their wealth, and other prosperity, bearing all downe before them: yet when God shall call them to account, then they shall find that they had no interest vnto any thing they possessed: because they were without God, and without Christ in the world: and therefore that hauing much they had nothing. And then shall it be ten times worse with them, then if they had had neuer a groat: yea, then shall they wish that they had had nothing, because they shal be forced to giue an heauy reckoning of that which without any interest they inioied, & vsed, (or rather abused) at their pleasure as if it had been their own: yea then shall they find to their great woe, that the poorest, and sickest, and most despicable child of God, which liued alwaies in thraldome, bondage, and all other outward misery, was (euen in the greatest extremity of that his misery) in far more happy state and condition then the greatest, the richest, and the mightiest noble man or King in all the world was, that was none of Gods children.

Moreouer, as before wee heard, that the children of God haue that which they haue (whether little or much) with the fauour

fauour of God, so whatsoeuer the wicked haue, it is with the displeasure of God. As it is said of *Saul*, that *God gaue Iſrael a King in his anger: Hoſe. 13. 11.* to it may be said of all the prosperity of the wicked, that God doth giue it them in his anger. And how can it be otherwise, ſith they will not *Kiſſe his ſonne*, whom he hath commanded them (*yea all Kings and Iudges of the earth*) to kiſſe vnder paine of his anger, and heauy diſpleaſure? *Pſal. 2. 12.* If any man alſo take any thing from a man, eſpecially from a Prince, will not he from whom it is taken be angry? will not a king eſpecially be moſt highly diſpleaſed with ſuch rapine? eſpecially when he hath promiſed it, and appointed it for his children? *The earth is the Lords, and all that therein is: Pſal. 24. 1.* *All the beaſts of the forreſt are his, the beaſts of a thouſand mountaines, &c. Pſal. 50. 10.* *The ſiluer is mine, and the gold is mine ſaith the Lord of hoſts: Hag. 2. 9.* The Lord hath giuen all theſe things to his ſonne, and in him to them that are his children by him: how then can he not be angry with them that ſeaze vpon them, not being his adopted children in Chriſt his only naturall ſonne? yea, that being his enemies, do not withſtanding as boldly take them into their poſſeſſion, and uſe them as freely, as if they were his children, and ſo had intereſt vnto them? Dorch not the Lord ſtraightly forbid theft of man againſt man: and hath he not been angry, and is he not daily angry with them, that commit any theft againſt man? will he not then much more bee offended with theft againſt himſelfe, and againſt his ſonne Chriſt Ieſus? That which is but theft againſt man, is ſacriledge againſt God and Chriſt Ieſus.

Againe, though the wicked be in neuer ſo great proſperity, yet all is moſt vncertaine; and in a moment, either all is taken from them, or they be taken from all.

That which is ſaid of riches, that *they take themſelues to their wings and as an Eagle doe ſue into the heauen: Pro. 23. 5* (that is, they are quickly out of ſight and out of reach) as alſo oftentimes, that *they be vncertaine: 1. Tim. 6. 17.* may likewiſe be ſaid of all proſperity, eſpecially in the poſſeſſion of the wicked. The ſame further is manifeſt, as by diuers other teſtimonies, ſo eſpecially by that which before was alledged out of *Iob 15. 29. &c.*

Touching

Touching the taking away of the wicked from their wealth and other prosperity, doth not our Sauour teach it by the parable of the rich man, that (like many rich men in these daies) was altogether carefull for enlarging his barnes, to keepe the great abundance of corne that his land had brought forth, and to eat and drinke, and take his pleasure for many yeeres (as thinking he had enough, and that he should liue long) neuer thinking of any thankfulness to God, neither taking any care, how to imploy, and bestow it well to Gods glory, and the comfort of other that were in want? Doth not (I say) our Sauour by this parable teach, that the wicked are oft times taken away from their wealth and other prosperity, in as much as when the said rich man was occupied in those former thoughts of enlarging his barnes, and taking his ease, &c. our Sauour telleth vs that it was presently said vnto him by the Lord, *O foole this night will they fetch away thy soule from thee: and then whose shall all those things be, which thou hast prouided?* Luk 12. 20.

To the same purpose Zophar saith, *The reioicing of the wicked is short: and the ioy of the hypocrite is but a moment. Though his excellency mount up to the heauens, & his head reach vnto the clouds, yet he shall perish for euer like his dung: and they which haue seene him, shall say where is he? He shall flie away as a dreame: and they shall not find him: and shall passe away as a vision of the night. So that the eie which had seene him, shall see him no more: and his place shall see him no more: Iob 20. 5. Dauid testifieth the very same: I haue seene (saith hee) the wicked strong and spreading himselfe like a Bay tree: yet he passed away, and loe he was gone: and I sought him, but he could not be found: Psal. 37. 35. 36.*

Doth any man require examples of these two points? For the first, let him consider his owne experience of many daily that are left great portions, and yet liuing wickedly, come to extreme beggery. For the second, that many of the wicked, hauing great states are themselves taken from all; how soone were *Nabal*, 1. Samuel 25. 38. *Abab*, 1. Kings 22. 37. *Saneherib*, 2. Kings 19. 37. *Nebuchadnezer*, Dan. 4. 28, and *Herod*, Acts 12. 23. how soone (I say) were all these taken from all their wealth,

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from all their honor, from all their worldly prosperity?

Touching both the former points jointly, how soone did *Haman* and *Belshazzar* lose both riches and honors, with all their other earthly prosperity, and life it selfe?

Neither only is the prosperity of the wicked taken from them, or they from it, but sometime also themselves are so burdened therewith, that howsoeuer they got it with great paine, and yet perhaps also with some pleasure, yet they are neuer well till they be disburdened of it againe. It is with them as it is with drunkards, and gluttons, who drinke largely, and eat greedily: but hauing ouer much charged their stomacks, they are sicke and very sicke till they haue vngorged themselves. Let no man bee offended with this similitude, as thinking the same too rude and homely for so diuine an argument, as now I am occupied in. It is the same that *Zophar* vseth in the same case, and whereby he doth most elegantly and excellently set foorth the condition of the wicked in this behalfe. For thus he writeth, *He hath deuoured substance, and he shall vomit it: for God shall draw it out of his belly: Iob 20. 15.* and againe, *he shall restore the labor* (that is, that which he got with much labor) *and shall deuoure no more, &c.* vers. 18. and againe, *Surely he shall feelee no quietnesse in his body* (as it is with drunkards and gluttons, that being more then cropfull, are also crop-sicke, and tormented in their bodies till they haue emptied themselves) *neither shall he reserue of that which hee desired. There shall none of his meat be left. Therefore none shall hope for his goods. When he shall be filled with abundance, he shall be in pain, &c.* vers. 20. 21. 22.

This is somewhat manifest by the example of *Achan*, who (contrary to the commandement of God) *hauing taken a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels waight* (in the sacking of *Iericho*) was forced himselfe to bring all forth, and so he with all his family, were burnt with fire: *Iosh. 7. 20.*

It is more manifest by the example of *Iudas*, who hauing greedily taken thirtieth pieces of siluer for the betraying of his Lord and Master, made as much hast to be rid of it, as euer he did to get it: and he came vsent for and brought it with
his

his own hands to the Priests, and threw it downe, &c. and then went and hanged himselfe, &c. *Mat. 27. 5. 2.*

If the wicked do not thus with their wealth, and other prosperity (for there is the same reason of all their prosperity, that there is of their wealth) yet they meet with such other calamities, that they were better to be in aduersity with the children of God, then in their prosperity, to inoy the pleasures of sinne for a season. For what gained *Gebezi* by the two talents of siluer, and the two changes of garments, which by lying and fallhood he got of *Naaman* the Syrian? Did not the *leprousie of Naaman cleaue vnto him, and to his seede for euer*? *2. Kings 5. 27.* Whether then had he been better to haue beene without the wealth; or without *Naamans* leprousie? If it were so with him, (that perhaps was not altogether to be accounted wicked, though in that particular he were very faulty) what is to be thought of them, that cannot be denied to be wicked?

Last of all, the wicked in gathering the blessings of this life together, are sometimes the instruments of God for the future good of his children: that they may enioy that with ease, which the wicked haue scraped and raked together with much paine. So saith *Salomon*, *The riches of the sinner is laid vp for the iust*: *Pro. 13. 22.* So also saith *Iob*, *Though he should heape vp siluer as the dust, and prepare raiment as the clay; he may prepare it, but the iust shall put it on: and the innocent shall diuide his siluer*: *Iob 27. 16.*

Hereof *Haman* is a most pregnant example. For was not his house giuen to vertuous *Queene Ester*? was not the ring which himselfe did weare (euen when hee came with the King to the royall banquet of *Ester*) giuen to godly *Mordecai*, whom *Haman* had hated with a perfect hatred? *Ester 8. 1. 2.*

Truely this is a great prerogatiue of the children of God, that the wicked and their enemies that scorned and contemned them, should be their seruants to gather riches for them.

Thus we see, that although the blessings of this life, belong only to the godly, yet sometimes the wicked get a share;

but with so small comfort, that they were a great deale better be without it. This shall be sufficient for the reason, both why and how the children of God hauing onely right to all the blessings of this life: yet sometimes are in want, and oft times haue but a small portion of them: as also why and how the wicked hauing no interest at all vnto them, yet for a time haue them in great abundance.

CHAP. XXIII.

Shewing why the children of God do sometimes meet with the afflictions of this life, threatened against, and most properly belonging to the wicked, and how beneficiall such afflictions are vnto them, and that all things worke to their good.



It remaineth now to shew further, why as the wicked doe thus often partake of the blessings of this life, promised, due, and proper only to the godly: so sometime the godly meete also with afflictions threatened to the wicked, and most properly and rightly belonging vnto them: and that without any impeachment of their dignity; and of the priuiledges, and prerogatiues pertaining to them.

Touching this therefore, the first reason why it so falleth out, is like to that which before we heard of the wicked. For as the wicked sometimes doing the outward works of the children of God, doe therefore receiue the outward rewards of the children of God, that (as I said) they may haue nothing wherewith to blame the iustice of God (albeit, where there is any sin, there neuer can be any merit or desert before God) so the children of God, when they behaue themselues as the wicked, doe sometimes tast of the iudgements of the wicked in this life, that they may the better be freed from them, and from the feare of them in the life to come.

This is manifest by the manifold afflictions that befell *Dauid* after his sinne both with *Bathsheba*, & against her husband
Vijs.

Vrya, and also in numbring the people. Notwithstanding as the Lord doth giue the wicked his blessings of this life, rather in wrath then in fauor, (as hath been before said) so hee doth afflict his children, not in wrath but in loue, to make them the more partaker of his bolinesse, that they may the better liue: *Heb* 12. 5. 6. 7. *Reu* 3. 19. and to teach them his lawes, that they may haue the more rest in the daies of euill, whiles the pit is digged for the wicked: *Psal* 92. 12. Such vse did *Dauid* make of his afflictions, both after the former sinnes, and also at other times. as him selfe testifieth saying, *It is good for mee that I haue been afflicted, that I may learne thy statutes: Psal* 119. 71. And this kind of affliction is called the triall of our faith, much more precious then gold that perisheth, though it be tried in the fire: *1. Pet* 1. 7. Becaul as fire purgeth the gold from dross, and as sope maketh the linnen cleane, so this affliction is a meane to purge vs of our corruption. As plowing also of the ground killeth the weeds, and maketh the ground the fitter to bring forth corne: as harrowing likewise breaketh the hard clods, and so furthereth the former worke of the plough: whereby the ground so ploughed and harrowed may be the more fruitfull: so afflictions seem to kill the weeds of sinne remaining in the children of God, and to mollifie the hard clods of their harts, that they may beare the more fruits of righteousness. Is it any harme to be so afflicted? no more then for gold to be tried in the fire: then for foule linnen to be washed with sope: then for ground to be ploughed and harrowed. Therefore the man whom the Lord doth so correct and chastice is pronounced blessed: *Psal* 94. 12. before alledged, and *Iob* 5. 17. Therefore also the Apostle *Iames* willet them to whom he did write to account it exceeding ioy, when they did fall into many temptations or afflictions: *Iames* 1. 2. yea he maketh that the first precept or exhortation of all the Epistle, that it might be the more regarded.

To shew more particularly how by afflictions we are taught the law of God, & purged of such corruptions as do stil remain in the best, let vs vnderstand that the said best of Gods children, being ready by prosperity to be puffed vp, (as before we heard by the examples of *Dauid*, *Salomon*, and *Hezekiah*)

therefore afflictions serue for the represing of such pride, and to make vs the more humble.

Dauid did no sooner heare the afflictions threatned which afterward were inflicted vpon him, but presently he humbled himselfe saying, *I haue sinned against the Lord* : 2. *Sam.* 12. 13. and in further testimonie of that his humiliation, hee did afterward write the whole most dolefull and heauenly one and fiftie Psalmes.

When also the Angell of the Lord for his numbring the people smote Israel with the plague, how did he and the elders of Israel humble themselves againe? 2. *Sam.* 24. 17. and 1. *Chro.* 21. 16. as before hath been shewed in Chap. 18.

The like hath been before said of *Hezekiab* out of 2. *Chron.* 32. 26.

Secondly the children of God by experiences of afflictions in themselves are taught the more to pity other in the like affliction. Yea, this was one end of our chastisement vpon Christ himselfe: *Heb.* 2. 17. 18.

Thirdly, because by much and long prosperity the children of God are ready to be glued to this world, too highly to regard the glory of it, and too little to respect the world and life to come, therefore sometimes they are afflicted, the more to weane their hearts from the world, and by the bitter fruits thereof to make them the more weary thereof, and the more earnestly desirous of being dissolved, and being with Christ: *Phil.* 1. 23.

Fourthly, by afflictions they are taught to bee the more thankfull for the contrary blessings, when they shall enioy them: as by pouerty to be the more thankfull for wealth: by sickness to be the more thankfull for health: by trouble to be the more thankfull for peace, &c.

Fiftly, by afflictions, especially by those that come vnto them by the hatred of the world against them, they haue the better assurance, both that themselves are not of the world, but of God, *For if they were of the world, the world would loue them*: *Ioh.* 15. 19. and also of their future similitude to Christ in glory: *Rom.* 8. 17. 2. *Tim.* 2. 12. whereof we shall speake more afterward. And the same is it that the Apostle teacheth the Philippians,

Ippians, bidding them *in nothing to feare their aduersaries*. Why so? Because (saith he) *this is to them a token of perdition: but to you of saluation. Philip. 1. 28.* So he sheweth by an argument taken from comparision of equals, that euē as to be an aduersary to the children of God, and to persecute them, is a token and manifest testimony, to such so long as they continue such, that they shall perish: so to be hated of them, and persecuted by them, is a great assurance of saluation. Only this is the difference, that they that by hatred and persecution of the children of God haue a great signe of perdition, may for all that, by faith working repentance, be saued, but they that once by any good testimony be assured of saluation, shall neuer perish.

Sixty, by suffering a little smart of the fruit of sinne heere, they doe the better learne, both what all is that they haue deserued in the life to come, and also what Christ hath suffered for them, in bearing the whole punishment of all their sinnes: and therefore how they ought to loue him in that behalfe, and how thankfull they ought to bee to God for their deliuerance from euerlasting torments: in respect whereof, these light and momentany afflictions of this life, are but as fillips, and fleabites: and consequently also they learne how they are to pity them that are going towards the place of such torments; and how in pitty they are to labor their reclaiming and conuerting.

These are the principall particular points of the lawe of God, which the children of God doe learne by the afflictions of this life: the least whereof is more worth then all outward prosperity: and all which might be much more enlarged: but finding this treatise to arise to a far greater volume then at the first I made account of, I am thereby forced in many things to write the more briefly. By this that I haue thus briefly set downe in that behalfe, it may sufficiently appeare, that the exchange sometimes of momentany afflictions for temporary blessings, is no detriment to the children of God, but rather an exceeding gainc and benefit.

If it be objected, that some of Gods children are subiect also to extraordinary deaths: as *Elis brake his neck falling backward:*

1. *Sam.* 4. 18. The Prophet that had done contrary to the word of God was killed by a lyon: 1. *Kings* 13. 24. Noble *Iosiah* died of the wound that he had taken by the sword of the vncircumcised Egyptians: 2. *King.* 23. 29. and that for going somewhat obstinately (as it seemeth) against *Pharaoh Neco*: 2. *Chron.* 35. 2. Many of the Corinthians are said to haue slept (that is, to haue died somewhat extraordinarily, & by an vntimely death) for abuse and disorder in the supper of the Lord: 1. *Cor.* 11. 30. If (I say) this be objected, and so confirmed by these former and other the like examples, and vpon those grounds, it be further demanded, how such things can be for the good of the children of God, and for the learning any thing out of the word of God, sith *the dead praise not God, neither is there any remembrance of God in death*: *Psal.* 6. 5. and 30. 9. To this I answer briefly, that although after death there be no learning any thing (except only either of torments to the wicked, or of ioy and happinesse to the godly, and that by sense and feeling, as the rich man and *Lazarus* did: *Luk.* 16. 23.) yet in such sickness vnto death, there may be before death, and (no doubt) is repentance in al the children of God, of such particular sinnes, as whereby they see they haue procured such particular chastisements vpon themselues: and so by iudgiag of themselues for the said sins, they haue the better assurance, that they shall not be iudged of the Lord. Therfore the Apostle saith in the place before alledged, (after mention of sicknesse and death) *when we are iudged, we are chastised of the Lord, that we should not be condemned with the world*: 1. *Cor.* 11. 32. which is all one with the generall end of afflictions before mentioned, viz. *that we may liue*: *Heb.* 12. 9.

Againe (both further to amplify that answer to the former obiection, and also now to shew some other vses of the afflictions of Gods children in respect of other) they are so afflicted (especially for particular sins) that other as well as themselves (liuing after their said vntimely death) seeing *how he whom they call father iudgeth euerie man* (as well his own children as other) *according to their worke* (in this world) *without respect of persons*, may afterward *pass the time of their dwelling here in the more feare*: 1. *Pet.* 1. 17. *and make an end of their saluation with*

the more trembling : *Philp. 2. 12.*

Secondly, in respect of other they are afflicted, and loaden with affliction, for the manifestation of their faith, patience, and other graces, to such as did before doubt thereof, as thinking all that they did in the worship of God to be in hypocritie; and rather because God had so compassed and walled them about with his mercies, then in a simple, and a pure loue towards God himselfe. Is not this euident by the answer of satan vnto God, when God had asked him if he *had not considered Iob and all his uprightnesse, &c. Doth Iob* (saith satan) *fear God for nought? Hast thou not made an hedge about him, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the land. But stretch out now thine hand, and touch all that he hath, to see if hee will not blaspheme thee to thy face? Iob 1. 8. 9. 10.* Doth not satan in these words plainly accuse *Iob* to haue done all that he had done, only in hypocritie, &c? Therefore the Lord gaue him leaue to try *Iob*, & to exercise him with many afflictions one after another, & one in the neck of another, for the confutation of that slanderous accusation of *Iob* by satan, & for declaration of his integrity to al the world. Yea, (by this occasion to insert here another benefit by afflictions to the children of God concerning themselves) as by wrastring a man sometimes knoweth his own strength better then before he did; so oftentimes by afflictions, a man better knoweth his owne faith, and other graces of God in himself, for his further comfort then before he did.

Thirdly, in respect of other, sometimes the children of God are so afflicted, *that the workes of God may be shewed on them.* Our Sauiour being asked by his disciples of the man *that was borne blind*, whether he or his parents had sinned, that he was borne blind; answered, *Neither hath this man sinned, nor his parents, but that the worke of God might be shewed on him: Iob. 9. 2. 3.*

So it seemeth that *Lazarus* was therefore sick, & died of his sicknesse, (sooner then by the course of nature he should haue died) not for any speciall sinne of his owne, but for the better manifestation of the glorie of God, by his miraculous raising againe, after buriall, and after death and buriall diuers

diuers daies. So our Sauour saith to his disciples before hee was dead, *This sicknesse is not vnto death* (viz. to lie or continue in death till the generall resurrection) *but for the glory of God, that the sonne of God might be glorified thereby.* Iob. 11. 4. So he said after he was dead and buried, vnto *Martha*, who obiected, *that he had been dead foure daies: Said I not vnto thee, that if thou didst beleene, thou shouldst see the glory of God?* verſ. 40.

Fourthly, the godly are sometimes taken away by an extraordinary kind of death, not onlie to teach other the more to take heede of all such sinnes as for which they are so taken away: but also to admonish men not alwaies to iudge other by their end, except their life haue also been wicked, but rather to hope well of them, if their former life haue been godly, albeit their end be somewhat vncomfortable.

Finally (to make an end of my answer to the former obiection touching the afflictions of the children of God, sith all afflictions are threatned only to the wicked, as all blessings are promised only to the godly) though *the troubles of the righteous be great, yet the Lord deliuereih him out of all.* Yea (though they continue long, yet) *the Lord keepeth all his bones, not one of them shall be broken:* whereas *the afflictions of the wicked shall slay them: and they that hate the righteous shall perish:* Psal. 34. 19. 20. 21. Therefore *Salomon* admonisheth the wicked not to lay waite at the house of the righteous, because though the iust man fall seven times yet he riseth again; (that is, though he haue many afflictions, & be now vp, now presently down, yet at the last the Lord deliuereih him out of all) *but the wicked doe fall into mischief, or do perish,* and be vtterly (at the last) ouerthrowne in their misery: Pro. 24. 15. 16. Yea, though they crie, yet there shall be none to saue: yea, though they cry vnto the Lord, yet he shall not answer them. Psal. 18. 41.

Of both these, viz. of the deliuerance of the children of God out of their troubles, and of the perishing of the wicked in theirs, wee haue mentioned diuers examples before, not needfull now to be repeated.

Though also the Lord do suffer the afflictions of his children to continue, yet in the end he will most gratiouſly deliuer them by death: and translate them to himselfe, where they shall

shall rest from their labor: and where they shall reap the fruit of all their workes: *Reuel. 14. 13.* of the which rest and other reward of their workes, all the afflictions of this life are not to be accounted worthy: *Rom 8. 18.* Yea, *in respect of which most excellent and eternall weight of glorie, all affliction here is but exceeding light and momentary: 2. Cor. 4. 17.* But of this more afterward.

In the meane time the Lord will either mitigate the said afflictions of his children, or shew his power in their weaknesse, not laying more vpon them, then he giueth strength to beare, neither suffering them to be tempted aboue their strength: *1. Cor. 10. 13.* *The Lord knoweth to deliuer the godly out of temptation: and to reserve the vnjust vnto the day of indignement vnder punishment, or to be punished: 2. Pet. 2. 9.*

Are not these things singular priuileges? Are they not excellent dignities? To haue the right of all the blessings of this life? and to haue the very afflictions of this life made so many waies beneficiall? so that the children of God may not only say that *light is sown for the righteous, and ioy for the upright in heart: Psa. 97. 11.* but also that *vnto the righteous ariseth light in darknesse is selfe: Psa. 112. 4.*

But is this all that may be said touching the blessings of this life, and the afflictions thereof in respect of the children of God? No: we may further adde both of such blessings, and of such afflictions, and also of all other things, that we that are the children of God, do not vncertainly hope, but fully and most certainly know that *all things work together for the good of them that loue God. Rom. 8. 28.* What all things? yea all things: youth as well as age: weaknesse as well as strength: trouble as well as peace: sicknesse as well as health: pouerty as well as wealth: the single state as well as the married: disgrace as well as credit: contempt as well as honor: low degree as well as high: imprisonment as well as walking at large: bondage as well as freedome: losses as well as gaine: barrennesse of the body as well as fruitfulnessse: a troublesome wife as well as a comfortable wife: wicked and rebellious children as well as good and dutifull: death of father, mother, brother, sister, husband, wife, children, and other friends, as well as the life
and

and long continuance of them : traueilling abroad as well as keeping at home : banishment as well as abiding in our owne country: the hatred and displeasure of men, euen of the mighty men of the world, as well as their loue and friendship : dangers as well as safety: foule or cold weather, as well as faire and hot weather: to conclude, death as well as life : and any one thing els, as well as another.

Note.

All this is so to be vnderstood, that wee may admire the wisdom of God in turning *all things to good to them that loue him*: and that we acknowledge the state and condition of such to be the more honorable and happy : not that therefore we make choice of one thing as well as of another : but that we direct our choice according to his reuealed will : and yet to be content with whatsoeuer the Lord shall doe, and to possesse our soules in patience, as knowing that howsoeuer things fall out: a while, yet at the last the end will be good for vs.

But this being a matter of good moment, it shall not be lost labor to insist somewhat more vpon it, and to make it more plaine, that all men may the better see, that all things worke indeed *to the good of them that loue God*; that is, of his children, because we haue heard before, that they only do loue him, and that all the wicked are often said, to be enemies and haters of him.

This therefore is manifest; first, because God is with al them, that loue him, as hath been before declared. *If God bee with them, who can be against them?* Rom. 8. 31. or, what skilleth it, who or what is against them? They may then say as *Elisba* said, 2. Kings 6. 16, and as *Hezekiah* did 2. Chron. 32. 7. *They that be with vs, are more then they that be against vs. God is greater then all*: Job. 10. 29. viz. not only in power but also in wisdom and goodnesse: as before also hath been shewed. *Whatsoeuer he will in heaven or in earth that he doth*: Psal. 135. 6. He will not that any thing shall hurt vs: therefore nothing can hurt vs. He will euery thing shall doe vs good; therefore euery thing shall doe vs good. The prouidence of the Lord is so ouer all, that neither a sparrow lighteth vpon the house top, nor an haire falleth from our head without his said prouidence: Mat. 10. 29. 30. If we that are euill be ready to doe any good that is in our

our power to our children, shall not God much more be willing to doe any good to his children? *Mat. 7. 11.* If then God will do his children good, who can hurt? For *who can resist his will: His counsell shall stand, and he will do what soeuer he will. Isai. 46. 10.*

Againe, if any thing will hurt vs, is it not to be feared from our enemies? yet our most deadly enemies, can God restrain from doing vs any hurt: yea, he can force them to do vs good? If satan himselſe, euē with a great army (an whole legion of his angels) could not enter into the heard of the faithleſſe *Gadarens* (wine, without leaue from Chriſt; shall we thinke that he can doe any hurt to them (either touching their persons, or touching their goods) that beleeuing in Chriſt are members of his body, without leaue from him? It is manifest that he cannot, by the history of *Iob*: yea, by that history it is euident, that albeit satans malice be vnchangeable, so that he cannot but in affection bee an enemy to all the children of God; yet by the wiſe and gracious prouidence of God, he worketh the good of Gods children, and in that reſpect his malice may be ſaid to be turned into frienſhip. For was not *Iob* ſo much the more bleſſed in the end (euē in his outward ſtate) by how much the more ſatan had (as it were) curſed him before? The like may be truly ſaid of all other enemies of fleſh. For all ſuch enemies are but ſatans ſouldiers: which doe nothing but by his appointment: and therefore that which they are by Gods prouidence forced to do for Gods children, may be ſaid to be done by ſatan himſelſe.

The ſame is alſo manifeſt by the curſes of ſatans eldeſt ſon, againſt vs here in England. For as all the while we had the Popes bleſſing we fared the worſe in ſoule and in body, for this life and for the life to come; ſo haue we not ſeen by experience, that the more he hath curſed vs, the more God hath bleſſed vs with peace, with honour in the eies of all nations, with increaſe of people, and abundance of all bleſſings? Touching ſuch enemies therefore of fleſh, God can either make them friends to his children: *Pro. 16 7.* (yea, though they continue ſtill vaſſals vnto ſatan) as he did *Eſau* vnto *Iacob*, and the *Egyptians* to the *Iſraelites* for the lending vnto them their
icwels,

jewels, &c. or he can confound them, as he did the Egyptians after ward, returning againe to their former hatred against the Israelites. And as he did *Sanaberib* and his army, or he can so restrain them, that though their hatred with all the practises therof do continue, yet all shall be in vaine, touching any hurt to the children of God, and in the end for their good.

The more maliciously that the Egyptians pursued the Israelites being departed out of Egypt, the more glorious deliuerance did the Lord giue to the Israelites. The persecution of *Danid* by *Saul* made the more to *Danids* aduancement. All that satan did by *Haman* against *Mordecai* and the rest of the Iewes, wrought together for the further good of *Mordecai*, and the other Iewes. For thereby they had a greater liberty, and a greater hand against all their enemies, then euer before they had.

Yea, when satan also getteth some of the children of God to be his instruments, and factors (as it were) to worke some mischief against some of the better children of God, God doth no more fauor this proceeding, then if it were altogether by satan himselfe, & by such as do belong vnto him: yea, though such things be begun by some of the children of God themselves, and after ward seconded by some other altogether wicked, yet this shal not procure the hurt of those better children of God, but rather the further good both of them, and also of those whom satan draweth to practise mischief against them whom he especially hateth. Is not al this manifest by the history of *Ioseph*? For did not satan first prouoke *Iosephs* brethren against him? euen to sell him out of the country to certaine Ishmaelite merchants? Did not these second the former practise of *Iosephs* brethren by selling him further off, namely to *Potiphar* in Egypt? Was not all that seconded againe by *Potiphars* wife; first most wickedly tempting *Ioseph* to adultery? and secondly (when that way she could do nothing) by false accusing him to her husband of a rape offered by him vnto her? was not that also seconded by the vniust dealing of *Potiphar*, in committing *Ioseph* to the kings prison, without any examination of the complaint of his wife? When *Ioseph* had lien long there, and at last interpreted the dreames of *Pbaraohs* butler & baker, might

might not all the former hard dealing against him seem to be yet furthered by the butlers long forgetfulnesse of him? yet al these things wrought together at the last, both for the great aduancement of *Ioseph*, according to his former dreames (the cause of all the former hatred of his brethren against him) and also for the good of his brethren themselves, and of all their houses. So we see that God *that fetcheth light out of darknes*, can make the sins of his children sometime to worke for their outward good: not to incourage any to sinne, but to comfort all belonging vnto him, against too much feare of the iudgements deserued by sinne, and to shew the exceeding priuilege of his children in this behalfe.

Thus much of the working together of the practises of satan & of his instruments for the good of the children of God: where by the said children of God may the better assure themselves, that much more wil other creatures worke for their good.

I shall not need to speak any thing in this behalfe of the Angels in heauen. For no man will make any question of their working together for the good of Gods childrē: euen for their good in this life, and of this life (which is the point now principally in hand) sith they pitch their tents round about them to preserue them from dangers, & do otherwise attend vpon them for their good, both aliue and dead: as afterward we shall heare.

Touching vnreasonable creatures, we read how the rich mans dog in the Gospell came and licked the sores of poore *Lazarus*: *Luk. 16. 21.* *Balaams* Asses mouth was opened to reprocue *Balaam* for going to curse the Israelites: *Numb. 22. 28.*

The greedy rauens that are ready to take meat from men, brought bread & flesh to *Elija* morning & euening: *1. Ki. 17. 6.*

Th Lord did so bind the fierce & roring lions to the peace towards *Daniel*, that he being thrown into their den amongst them, continuing there an whole night, and the dens mouth being couered with a great stone, none of them did him any hurt: *Dan. 6. 22.* And yet the same lions caught *Daniels* accusers with their wiues and children (being by the commandement of the king cast into their den) *and brake all their bones in pieces, ere they came at the ground of the denne*: *vers. 24.*

That

That lion also that had commission from God, to kill the Prophet that had behaued himselfe vnlike a child, in transgressing the word of God, by vertue of the same commission was not only restrained from doing any hurt to the dead body of the said Prophet, or to his Aisse whereon he rode, but also attended thereupon, that no other wild beast might teare in peeces either the said dead body of the Prophet, or his Aisse, but that the said dead body might be kept safe to be buried. When also the other Prophet that had deceiued that Prophet came to fetch the said body to bury the same, the lion suffered him quietly to take it, to lay it on his Aisse, and to cary it away: *1. Kings 13. 24.*

The caterpillers, grasshoppers, flies, lice and frogs were sent to plague the Egyptians for the good of the Israelites, and to procure their more speedy deliuerance out of the land of Egypt.

Touching senselesse creatures: when God commanded the fire not to hurt *Shadrach, Meshach, and Abednego*, it did not so much as *burne any haire of their head, or scorch their garments, neither was there any smell of fire about them: Dan. 3. 27.* yet so hote was the furnace made, that the flame that came out of the mouth thereof, deuoured those men that brought forth *Shadrach, Meshach, and Abednego*, verse 22. not being put into the fire, but only comming neere it, to cast in *Shadrach, Meshach, and Abednego*.

The fire that came downe from heauen, and consumed the two captaines and their fifties sent to fetch *Elija*, did not sease vpon the third captaine and his fifty, that by humbling himselfe to *Elija*, and crauing his fauor, shewed himselfe to be one of the children of God: *2. Kings 1. 14.*

The fire that consumed *Sodom and Gomorrha* had no power ouer *Lor*, and them that went out with him.

Though the aire be neuer so dangerously infected, yet *such as dwell in the secret of the most high, and abide in the shadow of the Almighty* (that is, the children of God that trust in him) God will preserve from the noisome pestilence, that killeth in the darkness, and from the plague that destroyeth at noone day: so that although a thousand fall on their left side, and ten thousand on their
right

right hand, yet it shall not come neere them. *Psal. 91. 1, 3, 5, 6, 7.* Yet this and other things touching outward preseruations must still be remembred to be with condition, if it shall be good for them to liue, and not better by death to be deliuered from euils to come, *Isai. 57. 1.*

Did not the liquid waters of the red sea, and of Iordan (contrary to their nature) stand vpon heapes, and become like a wall for the good of the Israelites? Did not the hard rocke (a part of the earth) giue water likewise vnto them?

This that I haue spoken of these creatures, is to bee vnderstood of all other: because God hath promised to make such a league with all creatures for his children, *that the wolfe shall dwell with the lambe, and the leopard with the kidde, and the calfe with the lyon, and the sucking child shall play vpon the hole of the aspe: and the weined child shall put his hand vpon the cockatrice hole, and that none shall hurt or destroy in all the mountaines of his holinesse, &c. Isai. 11. 6. &c. and 65. 25.*

The like almost is that his promise of such a couenant with his people, *that hee will cause the euill beasts to cease out of their land, that so they may dwell safely (euen) in the wildernesse, and sleepe in the woods, Ezek. 34. 25.* that is, in the places of greatest danger. If the Lord haue made such a couenant for his children with all creatures, what creature dare to transgresse it?

When *Abimelech* king of Gerar commanded all his people that none should hurt *Izaak* nor his wife, did not *Izaak* then liue in the more peace, *so that hee sowed in the land, &c.* which before he had not done? *Gen. 26. 11.* Was the word of an heathen king to his heathen people (that were worse than vnreasonable creatures) of that authoritie? and shall not the word of God be as authenticall with all his creatures?

The very couenant of God with his children, bindeth all other creatures to the peace & good behauiour towards them. If once it be knowen that a king haue made a league with another people, betwixt whom and his people, there was before hostilitie and open warres, doe not all such a kings subiects lay downe all their weapons of warre, and frame themselves to liue in peace, with the other with whom they before had had

mortall war? Is the league of a mortall king of that force with his subiects for their former enemies, and shall not the league of the immortall God with his children be of much greater force to bind all his creatures to the good behauiour towards his said children, albeit by their sinne they haue brought the rest of the creatures to be subiect to vanity? *Rom. 8. 20. 21.* Verily no king is of that soueraignty ouer his subiects (either by right, or by tyranny and violence) that God is ouer all his creatures. Is not euery creature to God as the pot to the potter? *Rom. 9. 21.*

This that hath been spoken of *the working together of all things to the good of them that loue God*, is the greater priuiledge for such as do so loue God, and who by such loue doe the better shew themselves to be the children of God, because it followeth on the contrary, that all things worke together to the hurt of them that doe not loue God: and so do shew themselves not to be the children of God. This point is so plaine by the contrary point before largely handled, that it shall not need any further confirmation. Thus much for the benefits concerning this present life, belonging to the children of God.

CHAP. XXV.

Of the benefits of the children of God in the life to come, and first of their freedome from condemnation.



Hitherto we haue heard of the benefits of the children of God in this life, both for this life, and also for the life to come. Now it followeth to speake of those which they shall enioy in the life to come. These are two. First that they are freed from euermourning condemnation: secondly, *that they are heires yea heires annexed with Christ*. Both these follow vpon those things before spoken, concerning the dignity of Gods children. And first concerning the former, it followeth vpon

vpon that which hath been said of Gods loue in making vs his children. For how doth it stand with any reason or iustice, that such as God loueth, and hath made his children shall be condemned? Againe, if by faith we are saued (as hath been shewed) how can we be condemned? The like may be said hereof, in respect of our incorporation into Christ. For the Apostle saith, *that there is no condemnation to them that are in Christ Iesus: Rom 8.1.* so also in respect of other points of that matter wherein we shewed the being of the children of God to consist; therefore in the former place, they that are in Christ Iesus are described immediatly in this manner, according to those things before spoken of the matter (as it were) of Gods children, viz *that they walke not after the flesh, but after the spirit.* So Iohn saith, of them *that loue the brethren* (one principall point of the said matter of the children of God) *Hereby we know that we are translated from death to life, if we loue the brethren. 1. Ioh. 3.14.*

The same is also manifest, by the ende of Christs comming before spoken of. For therefore did he come into the world, that *who soeuer doth beliene in him should not perishe, &c. Ioh. 3.16.* and *that he might deliuer all them which for feare of death, were all their life time subiect to bondage: Heb. 2.15.*

This also followeth from the forgiuenesse of sinnes before likewise handled. For sinnes being that whereby we deserue condemnation, it must needs follow, that they being taken away, condemnation is also taken away. Being discharged of the offence, wee cannot but be released of the punishment. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, &c. Rom. 8.33.34.* So these three are ioined together: No man to accuse where God iustifieth: no condemnation to them for whom Christ died: The Papists indeed doe boldly affirme, that the fault remitted, the punishment is often retained. But as this is contrary to the former, and to diuers other scriptures, so in common reason it is foolish, absurd, and grosse. For what a thing is this to say, that a man hath his treason pardoned, but yet he shall be hanged, drawn and quartered? Were not a man as good haue no pardon of his trea-

son as haue such a pardon? If the Papists haue no better pardon of their sinnes (as indeed they shall not, without great repentance, and renouncing of their damnable errors) they shall be in a wofull case. Touching the truth of this point, that the children of God are freed from condemnation, I shall not need to say any more.

Neither shall I need largely to prooue, that this freedome from condemnation is onely proper to the children of God: sith they onely are elect to saluation, they onely are beloued of God, they onely belecue in Christ, and by faith are made his members, they onely may say, they haue not *receiued the spirit of bondage to feare*, they onely walke according to the spirit, they onely haue forgiuenesse of sinnes, &c.

The chiefe thing that I doe here propound to my selfe to shewe is, how great a benefit and priuiledge this is. That wee may therefore see this, let vs consider a little (as wee may) what condemnation is.

Briefly, and in one word, Condemnation is the whole curse of God in the world to come, first vpon the soule onely, till the day of iudgement, then vpon soule and body after the resurrection, for euer and euer.

But let vs yet see the degrees of it more particularly.

The first degree therefore is, the angry, wrathfull, and fearfull countenance, rebuke & sentence of the Lord Iesus Christ, the Iudge of all the world, against them, that are before appointed, or ordained to condemnation: viz. *against all the vngodly, which before had turned the grace of God into wantonnesse, and denied God the onely Lord, and our Lord Iesus Christ, Iude 4. when they shall be all gathered before him.* For then shall the Lord Iesus Christ, that great Iudge of all the world, speake vnto such in this manner; *Depart from mee ye cursed into euermlasting fire prepared for the deuill and his angels, Matthew 25. 32. and 41.*

The wrath of a King (saith Salomon) is like the roaring of a lyon, he that prouoketh him to anger sinneth against his owne soule, Pro. 19. 12. and 20. 2. Is the wrath of a mortall king (whose breath is in his nostrils) so fearefull? How fearefull (alas) then is the wrath of the immortall King of Kings, *that setteth vp and casteth*

casteth down? 1. Sam. 2. 8. and by whom all Kings reigne, and Princes decree iustice? &c. Pro. 8. 15.

The rebuke of a King is the more heauy, the more publike it is. How heauy then shall that rebuke of the King of kings be, which shall be giuen in the presence of all the world; not only before all men, but also before all the Angels, both good and bad?

The second degree of condemnation is in the former sentence, viz. the separation from the gracious and comfortable presence of God: For our Sauour saith, *depart from me ye cursed, &c.* When he saith *depart from me*, he meaneth the banishment of them, not only from himself the second person in the Deity, but also from the *father* and *holy ghost*. For as they that haue communion with Christ haue also communion with the *Father* and the *holy ghost* (as before hath been shewed:) so they that are depriued of Christs company, are likewise depriued of the company of the *Father*, and of the *holy Ghost*.

To be without God in this world (as we haue heard before) is one principal point of our misery by nature before our calling. Yet here they that are so without God, haue often times many friends & great friends, which for a while seem much to allay their misery, & as it were to still them like little children, in their absence from God. If it be such a thing to be heere without God, where we haue many other friends with whom a little to while away the time, what a lasse (will it be to be without God in the world to come, where we shall haue no friends at all with whom to passe away the time, or by whom to haue any comfort?

Amongst men, when subiects begin to be suspected of treason, or otherwise to be in disgrace with their soueraigns, this is no small degree to further punishment afterward, viz. to be banished from the court of such princes, or to be commanded to keepp out of their presence. After that *Abalom* for the murder of his brother *Amnon*, had fled from *Dauid* (as fearing his displeasure) & had bin absent (as a banished mā) for three yeers together, & yet after that, was so reconciled to his father, that he might returne into the kingdome, but notwithstanding was commanded to goe to his owne house, and not to see the kings face:

2. *Sam.* 14. 24. in which state he continued for two yeers more; how did *Abfalom* take this? Truly, as bad as he was, yet he took it so heauily, that he neglected no meanes (vsuall with carnall men) for the recouering againe of the Kings fauour, that he might see the Kings face as he had done. And therefore when he had sent diuers times for *Ioab*, to intreat him to be a mediator for him to the King his father in that behalfe (as he had before for bringing him againe into the kingdome) and that yet *Ioab* would not come at him, then he caused his men to set *Ioabs* corne on fire: vpon which occasion *Ioab* came to him, and then *Abfalom* vsed him for recovery of *Dauids* fauor, that he might see his face: *vers.* 29. Doth not all this argue, that *Abfalom* (though a wicked man) tooke it as a great punishment to be banished from his Princes court, and from his fathers house? Yea, it is a great punishment for any child to be banished from his Fathers house, though his father be far inferior to a Prince. Was it not much for *Hagar* with her sonne *Ishmael* to be thrown out of the house of *Abraham*, and to be sent into the wide world, they could not tell whither: to shift for themselves, they knew not where nor how? *Genes.* 21. 14. How great a thing this was, their misery afterward doth declare. For as the prodigall sonne said, *How many hired seruants at my Fathers house, haue bread enough, and I die for hunger?* *Luk.* 15. 17. (to note, that in the house and presence of God, there is plenty enough for the meanest person therein; but out of the house of God, there is all want and extreme misery) so whereas *Hagar* and *Ishmael* had sufficient of all things in *Abrahams* house (which then was the house and Church of God) being cast out of the same, they were in a short time ready to dy for want of water: *Gen.* 21. 15.

Note.

If then it be so great a matter for a subiect to be banished from his Princes Court and presence; and for a child to be thrust out of his earthly fathers house, to see his face no more: oh how great a thing is it, to be excluded from the Court of God, and from the most comfortable light of his countenance in heauen! It is an heauy thing, to be banished from the house and presence of God, as he reuealeth himselfe in his word, vpon the earth. Before the law it was the greatest punishment.

ment(almost)that could be in this world: *Gen* 3. 23. and 4. 14. and 17. 14. and euen vpon the giuing of the law: *Exod* 12. 15. 19. and after the giuing of the law: *Exod* 30. 33. and 38. as also in the time of the Gospell: 2. *Thess* 3. 14. 1. *Cor* 5. 3 & 1. *Tim* 1. 20. In which two last places, the heauinette of this thing(I meane to be shut out from or thrown out of the house and presence of God here vpon the earth) is much aggrauated by this phrased, of deliuering ouer, or giuing vp to satan: For doe we not therby plainly see, that they that are so cut off from the house, and shut out of the presence of God, are immediatly in the hands of satan himselfe, and so doe continue whiles they continue in that separation from God and from his house?

For this cause, *Dauid* by the tyranny of *Saul*. and by the malice of his other enemies, being banished out of the land, and forced to be absent from the tabernacle of God, took nothing so grievously as that. He neuer lamenteth his absence from his country, from his friends, from his other commodities which before he had enioied at home: but oft times doth he most heauily bewaile the other. It is the whole argument of the 84. Psalm: wherein he lamenteth his misery in that behalfe, by consideration of the beauty of Gods tabernacles; by laying forth his vehement desire thereunto: by preferring the condition of the sparrows and swallows before his owne: (because they might sing and build their nests neerer to Gods altar, then he could come) and by laying forth the happinette of them, that had daily accessse thereunto, though it were with much labor, much charge, and much wearinette. So it is a good part of the 143. Psalm, where he professeth that *his soule did as much thirst after the Lord* (meaning his presence by his word and Sacraments, and other meanes in his tabernacle) *as thirsty lands did in summer gape* (as it were) for showres of rain: vers 6.

In the two and fortie Psalm he useth the same metaphor of *thirsting*, but with comparison of himselfe therein, vnto the Harts desire of water, being chased with hounds in summer: verse 1. &c. yea, he professeth in the next verse, that in regard of the reproches of the wicked which vpbraided him with his

banishment from the tabernacle, as though he had trusted in God in vain, and therefore in scornfull manner had said vnto him, *where is thy God?* (as the Iewes did the like to Christ: *Mat. 27. 43*) he professeth (I say) that in regard of these reproches his heart was so filled with sorrow, that *his teares had been his meat day and night*; yea so abundant and vehement was his grief in that behalfe, that he found his soule euen to melt and (as it were) to swoone within him: in which respect he was faine to comfort the same (as it were) with *aqua composita*, and to say therunto twice in that Psalme: *Why art thou cast down my soule? why art thou so disquieted within me?*

Is it so heauy a matter, to be separated here from Gods presence in his house and Church vpon the earth? How heauy then will it be, to be separated from his presence and dwelling place in the heauens, and from all communion with the triumphant Church *in the heauenly places*? Did *Dauid* find such sorrow, such griefe, such wo, and such pangs in his soule by his absence from Gods earthly tabernacle? Alas then, what shal be the woe, the gripes of griefe, and the howling of thofe, that shal be or are already separated from heauen it selfe in the world to come? Thus much for the second degree of condemnation, wherby the better appeareth how great the priuilege of Gods children is, in their freedome and discharge from the same.

The third degree of condemnation is, that the wicked are not banished only from the comfortable presence of God, but also from all other good cōpany; yea, from euery thing that is good.

A subiect that is banished from the court, and presence of his Prince, and a son that is banished from the house and presence of his louing Father, may notwithstanding haue some comfort, either at home in his own house, or in any other place whither he is banished, or within which he is cōfined: either by some other good company; or by the vse of some other commodities; for the better vpholding & supporting of himselfe. But if besides banishment from his Princes Court and presence, or from his fathers house and countenance, a man be also deprived of all other good company, and of all other comforts, how wofull is his state and condition? What then is to be said of the condemnation of the wicked in this behalfe? in that

that (I say) they shall not only be cast out from the presence of God, but also be bereaued of a other good cōpany & comfort.

The fourth degree of condemnation is, that besides the three former, they shall be awarded the company of the diuell, and his Angels. So our Sauour saith, *Depart from me ye cursed into euertlasting fire, prepared for the diuell and his angels.* In this description of euertlasting fire from the persons to whom the same belongeth, or for whom it is prepared, and who also were first thrown into it, (namely the diuell and his angels) we see who shall be the companions of those that shall be thrown out from the presence of God.

How fearefull this is, let it be considered, by the fearefulness that is in the best and stoutest hearted men, at the apparition euen of blessed spirits. For to omit how *Mary* feared when the Angell appeared vnto her with the ioyfullest salutation that euer before she had heard : To omit (I say) her feare, because she was but a woman: To omit also the feare of the shepheards when the Angell of the Lord came vpon them, &c. and brought them glad tidings that should be to all people, viz. that vnto them was that day borne a Sauour, &c. *Luk. 2. 8. &c.* To omit (I say) this also, because they being but simple, poore, and plaine men might (perhaps) be afraid without a cause (and yet who oftentimes of better courage then such?) How did *Cornelius*, a valiant man, a man of courage, a Captaine of a band called the *Italian band*, a deuout man also (or a religious man) and one that feared God, how did he feare, when an Angell came to him, as he was priuately humbled before God in praier and fasting (oh how few such, or other great persons in these daies are so exercised in their priuat closets!) and when the said Angell called him by his name, *Cornelius? Acts 10. 34.*

Neither onely is the apparition of spirits indeed thus fearefull to flesh and bloud, euen to the stoutest: but also the very suspection and imagination of a spirit is very fearefull : not to one alone, but to many together.

When all the disciples saw our Sauour come walking vpon the sea, in the night toward their ship, how were they troubled; how cried they out for feare, saying (according to their imagination) *It is a spirit! Mat. 14. 26.* After that also, how were the said disciples abashed

abashed and afraid (when in the meane time by the companie and sermons, and woiks of our Sauour they should haue gathered more strength) *supposing only they had seen a spirit.* Luk. 24. 37. because Christ came vnto them, *and stood in the midst of them, all the doores of the house* (where they were) *being fast shut?* Was the apparition of a blessed spirit from heauen, sent with most comfortable message so fearfull to them before mentioned? Was the bare supposition and imagination of a spirit, so fearefull to all the disciples, not once but twice? Alasse then, how fearefull shall it be to the wicked in the end to haue the company of no other, but of all vncleane spirits, euen of all the diuels in hell!

Dauid crieth out, as bewailing his condition, that in the time of his exile he was not only banished from the Courts of God, and from the tabernacles of God, and from those ioyfull assemblies that sometimes he had had in those places, but was also forced to dwell for a time with the wicked: *Woe is to mee* (saith he) *that I remaine in Meshech and dwell in the tents of Kedar: My soule hath too long dwelt with him that hateth peace: Psa. 120. 5. 6.* Indeed the companie of the wicked here is the porch or portall of hell: and the wicked are called diuels, *Ioh. 6. 70.* yet they are but yoong diuels and little diuels, in respect of the diuels in hell, and some of them are sometimes by the mercie of God made Saints. If therefore *Dauid* thought it so wofull, and if it be indeed so wofull to be but in the porch or portall of hell, and to dwell but a little, and as it were to lodge a night or two by the way in our pilgrimage heere, and our journey towards heauen, in an Inne with yoong and little diuels; how wofull may the wicked thinke it will be to dwell alwaies with all the great and master diuels in hell it selfe? Truly how lightly soeuer they account it now, because they do but slightly think of it, yet one serious thought of it would make their haire stand vpright on their heads. If it doe not, the lesse feare they finde by hearing and thinking of it heere, the more shall their feare be when they shall see this foule company, and none but them.

The fifth degree of condemnation is, that besides all hitherto said of this argument, they shalbe throwen into a place
of

of vtter darknesse, *Maith.* 8. 12. and 22. 13. and 25. 30. And indeed how can it be otherwise? For sith *God is light, and in him dwelleth no darknesse*, *1. Ioh.* 1. 5. and seeing *he dwelleth in the light that none can attaine vnto*, *1. Tim.* 6. 16. and seeing Christ Iesus also is *the Sunne of righteousnesse, and the light of the world*, (as before we haue heard) therefore it cannot be, but that such as are shut out from the presence of God, and of Christ, are also in extreme darknesse. As also the wicked doe heere *loue darknesse more then light*, *Ioh.* 3. 19. so it is meet they should afterward be committed to a place of darknesse. Therefore also when the wicked are heere conuerted, they are said to be *turned from darknesse to light*, *Act.* 26. 18. and to be *called out of darknesse into his marvellous light*, *1. Pet.* 2. 9.

How fearefull in this behalfe the condemnation of the wicked shall be, may appeare if we shall consider both that which I haue before written in Chap. 10. of the spirituall darknes and blindnesse of the wicked in this world, as also that which wee daily see of outward darknes heere, and of the vncomfortable condition of such as are either blinde, and so liue continually in darknesse, or that are cast into prisons and dungeons, where they are deprived of all light.

The sixth degree of condemnation is, that besides all the former points, the wicked shall haue most exquisite, yea vn-speakable torments, yea such as no heart of man can conceiue. These are expressed by the names of such things in this world as are to flesh and blood most fearefull.

For in those places beforealleged, *Maith.* 8. 12. and 22. 13. and 25. 30. the place of condemnation is not onely called a *place of vtter darknesse*, but a place also *where is weeping and gnashing of teeth*.

It is also called by the name of death, *Rom.* 6. 23. yea also of the second death, *Reuel.* 2. 11. And this second death is tenne thousand times worse then the first death, I meane then the separation only of the soule and the body: yea it were better ten thousand times that the soule and the body of the wicked should die and vterly perish and come to nothing, (as the life and body of beasts doe) then that they should be tormented as they shall be.

Therefore.

Therefore it is called by the name both of the second death, and also of fire, euen of *the lake that burneth with fire and brimstone: Rev. 19. 20. and 20. 10.*

It is likewise called *a worme* and *a fire*, *Marc. 9. 44. &c.* where in verse 43. the word *hell* and *fire* are ioined together.

How intolerable also the paines and torment of hell bee, it appeareth by that of the rich mans soule in *hell*, *Luk. 16. 23. 24.* where it is said, that he being (touching his soule) *in hell*, and seeing *Lazarus a farre off in Abrahams bosome* (marke this word *a farre off*, against the Papists, that will haue *Abrahams bosome* to be neere vnto hell, and a part of hell it selfe) *he cried out to Abraham, that Lazarus* (to whom before he had denied all comfort, and to whom his dogs had shewed more mercy then himselfe) he cried (I say) that *Lazarus might be sent to dip the top of his finger in water. for the cooling of his tongue.* Why so? Because (said he) *I am tormented in this flame.* Such then were his paines and torments, that if he might haue had but a little ease for one member, he would haue accounted it an exceeding fauour. Such also shall be the torments of all other the wicked that shall be condemned. And although the torments of condemnation be thus described by these fearefull things in this life: yet the truth is, that no fearefull thing in this world, can sufficiently expresse the torments of the wicked in the world to come. The most exquisite torments that euer haue been deuised by any mercilesse, cruell, and sauage tyrants for the bodies of men. hanging, burning, either all at once or by piece-meales, renting in pieces with wild horses, pinching the flesh off with hot irons, boyling in lead, sawing, broiling vpon gridyrons, and such like, all these (I say) are but sports, pastimes, delights and pleasures, in respect of the torments to come in an other world.

All these degrees of condemnation hitherto spoken of, are the more, because the said condemnation so described shall be euermore lasting, without end, without any mitigation: that is signified by *the worme that dieth not, and by the fire that neuer goeth out: Marc. 9. 44. &c.* as also by the answer before spoken of, of *Abraham* to the rich man tormented in hell: therefore also we heard it before called *euermore lasting fire, and euermore lasting paine:*

Mat.

Mar. 25. 46. and everlasting perdition, 2. Thes. 1. 9.

Yea, (so farre is the condemnation of the wicked from all end and mitigation, that when all other things shall haue a kind of end, and when the soules of the wicked shall be ioyned to their bodies in the day of iudgment, then likewise shal their torments be increased.

This much amplieth all the former. It is much to haue the frowning countenance, and wrathfull sentence of God: to be banished from his gracious presence, and to be deprived of all good company, and of all other good things: to bee made a companion of diuels: and to be cast into the place of *utter darkenesse, where is weeping and gnashing of teeth*, and there to be tormented with a worme gnawing, and a fire burning: all these things (I say) are very much, though they should be but for a time: but neuer to haue God to looke cheerefully vpon them, or to speake comfortably vnto them: to bee banished from his gracious presence for euer: neuer to haue any good company, nor any other comfortable thing: to be alwayes companion with the diuels, and to be throwne into the place of darkenesse, from whence there is no hope of any redemption: and to be tormented vnspeakably for euer, without any mitigation: to haue a worme alwaies gnawing within, and neuer dying, and a fire euer burning without, and neuer consuming or wasting: alas, alas, what care doth not tingle to heare, what heart doth not quake and ake, tremble and shiuer to thinke vpon it? Yea, who quaketh not, who in euery member and ioynt trembleth not to consider of it, though him selfe be assured of freedome and discharge from it? How then shall they quake, quier, and tremble, that shall indeed bee so condemned? All miserie and punishments here are somewhat mitigated to him that suffereth them, by hope of an end at the last, if not before, yet at least, in the houre of death.

The hardest apprenticeship that euer was, with the most cruel & merciles master, after the longest time serued had some comfort by thinking the time thereof to come, to bee shorter than that that was past. The like may be said of any other bondage: But in the condemnation of the wicked, the longest time is alwaies behind. A beginning there is, but no ending. An hundred

dred yeers past a thousand follow : and so million after million. O dolefull, ô wofull, ô fearfull condition!

When *Sau!* heard of the losse of this life the day following, not by the spirit of truth, but by the father of lies satan himselfe, not transformed into an Angell of light, but only appearing in the habit of a Prophet, *He fell straightway all along vpon the earth, and was sore afraid because of those words, so that there was no strength in him,* neither could any body (almost) comfort him: 1. *Sam.* 28. 17. *Belshazzars countenance was changed, and his thoughts troubled him* (at the sight of the hand writing vpon the wall, writing indeed his present ouerthrow, yet not to his vnderstanding, till *Daniel* did read and interpret the said writing) *that the ioints of his loines were loosed, and his knees smote one against the other: Dan.* 5. 6. His bones (as we say) did rattle in his skin, because from the guiltinell of his conscience, he feared the worst, though as yet hee knew nothing. How then (think we) was he perplexed when the sentence of God therein contained, was executed vpon him? *Felix trembled to heare Paul but dispute (or preach) of righteousness, temperance, and the iudgement to come: Acts* 24. 25. Alas then, how do al those tremble and gnash their teeth, that do already feele the execution of the sentence of condemnation in their soules? And how shall they, and all other the wicked, quake and tremble in the day of iudgement, when they shall receiue the full sentence of condemnation against their soules and bodies for euer and euer, without reuocation, without mitigation?

The more fearfull that thus it appeareth and is manifest shall bee the condemnation of the wicked that die in their sinnes; the greater priuiledge, prerogatiue and dignity it shall be to the children of God to be freed and discharged from the same. I might haue illustrated all before spoken of condemnation, especially of the extreme punishment of the wicked, with the perpetuity thereof, by the extremity of diuers bodily paines here in this life; euen in some one member, and but for a time: as of extreme tooth-ache: of the strangullion: of the stone in the bladder, or in the kidneys: of the gout; of the collick: and such like. For if these things but in one part of the body, and but for a time be so intollerable, what (alas) shall we thinke of
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the euerlasting torments of euerie member of the body and soule, and the whole man for euer and euer: But it shall be sufficient, thus only to haue pointed at these things. Thus much for the first benefit of the children of God in the life to come, viz. for their free dome from condemnation.

CHAP. XXVI.

Of the inheritance of the children of God, in the life to come.



The second benefit of the children of God in the life to come, is, that they shall be all heires, and haue a great inheritance. So saith the Apollle *If we be children, wee are also heires; euen heires of God, and heires annexed with Christ: Rom. 8. 17.* and againe, *If thou be a sonne, thou art also an heire of God through Christ: Galat. 4. 7.* So Peter ioineth together the worke of our regeneration, and the hope of an inheritance: *1. Pet. 1. 4.*

Touching this inheritance, as before we noted certaine degrees of that condemnation from which wee heard the children of God to be freed, the better to set forth their dignity in that their deliuerance; so let vs now also obserue certaine circumstances pertaining to this inheritance; for the better illustration of the dignity of the children of God, in respect of the said inheritance.

Although therefore we did not before note the placing of the reprobate at the left hand of Christ, as any degree of their condemnation, because it is not alwaies a dishonor to be placed at the left hand of Princes (in which respect *Iames* and *Iohn* desired to be placed the one at the right hand, the other at the left hand of Christ) yet to be placed at the right hand of Christ Iesus, when he shall come to iudge the quick and the dead, may well be accounted for a principall honor of them that shall be so placed.

So great an honor is it to be placed at the right hand of mortal Princes, that by a metaphor taken from the same, the whole exaltation

altation, and glorification of Christ Iesus is often described and exprest by *sitting at the right hand of his Father*. Is it not then a great honour for all the elect, at the day of iudgement to be placed at the right hand of Iesus Christ, when hee shall come in the glory of his Father, with the holy Angels?

The second circumstance of the inheritance of Gods children, is contrary to the first degree before mentioned, of the condemnation of the wicked: *viz.* that Christ Iesus shall grace them with a most amiable countenance, and most graciously speake vnto them; *Come ye blessed of my Father, &c. The fauour of a King is like the dewe vpon the grasse, Pron. 19. 12.* How great then is the fauour of God? *Dauid* opposeth the light of Gods countenance to all worldly prosperitie desired by the greatest fort of men, and professeth that he had, or should haue more ioy of heart thereby, than the men of the world haue in the day of their *haruest*, and when their *corne and wine* doe *encrease*, *Psal. 4. 6, 7.*

Both these circumstances are the more, because Christ himselfe shall so place them at his right hand, and so speake vnto them publicly, in the presence of his Father, and before all men, and angels good and bad; euen before all their aduersaries. The more publicly, and in the greater company that the Lord *Cromwell* did grace his old benefactor *Francis Frescobald*, the Italian merchant, first in the open street in *London*, dismounting from his horse, embracing him most familiarly, speaking most kindly vnto him, and inuiting him the same day to dinner, before all the Lords, and other attendants vpon him: and afterward, at his comming to dine with him, embracing him againe, and speaking also most kindly as before, and declaring to the Lord Admirall and other nobles with him, what the said *Frescobald* had done for him, and at dinner placing him next to himselfe: The more publicly (I say) and before the more company that the said Lord *Cromwell* did so grace that poore decayed merchant, the greater honour it was to the said merchant to be so graced. How great then shall the honour of all Gods children bee, to be placed at the right hand of Iesus Christ, and to bee so graciously spoken vnto by Iesus Christ himselfe, in the presence of all the world, before
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all kings and princes, as well as before all other the meanner sort of men: as likewise before his owne Father: before all his holy angels: and before the diuels themselues, the whole army of hell?

The third circumstance concerning the inheritance of the children of God, is, that they shall haue a more neere communion with God, and with Christ Iesus himselfe, than euer before they had: *viz.* not only spirituall, but also locall, beeing there where himselfe is in all glory and maiestie. This is signified by the words of our Sauour before alleadged, *Come ye blessed of my father, &c.* The same is likewise plaine by the prayer of our Sauour for all Gods children, *Father I wil that they which thou hast given me, bee with mee, euen where I am, that they may behold my glory, &c.* *Ioh. 17. 24.*

It is a great honour for a subiect, to be employed in any seruice of his prince; but it is much more, to be alwaies neere vnto him, in his chamber of Presence, and in his Priuie chamber. Who therefore can expresse the honor of Gods children, to be in heauen it selfe, Gods Priuie chamber, and alwaies to behold his glory and excellency? But of this further communion of Gods children with God and Christ Iesus, and so consequently also with the holy angels, more shall be spoken afterward.

In the meane time, this shall suffice to haue beene spoken of these circumstances, of the inheritance of Gods children.

Now to speake more largely of the said inheritance it selfe, and so to come euen to the more ample declaration of their foresaid communion with God, let vs vnderstand, the said inheritance, to be the greater honour because it is called *the inheritance of God*: and men therby, in the two first places before alleadged, are called the heires of God. The greater that any man is in the world, the greater thing it is to bee heire vnto him; how great a thing then is it to be the heire of God?

Herein the children of God differ from the children of men, and of great men in the world; euen from *the sonnes of the mightie* as they are called, *Psal. 29. 1.* For there is no man so great or mightie, but that hauing many children, there is but one amongst them all accounted the heire. But the chil-

dren of God, though they be many *even as the starres of heauen,* and *the sand by the seashore: Gen. 15. 5. and 22. 17.* yet they are all heires.

Yea, whereas great men, hauing both sonnes and daughters diuide their inheritance (for the most part) onely amongst their sonnes: (though also of many sonnes they make but one heire) and doe but giue portions of mony to their daughters: here the daughters of God shall be heires as well as the sonnes of God. The reason of this community of inheritance of all the children of God, is from the like communion betwixt Christ himselfe and them. The children of men are all and euery one children in themselues; they are not children by the eldest, or by the heire: but the children of God are not children in themselues, but only in Christ (as before hath been shewed) *in whom all are one, both male and female: Galat. 3. 28.*

There is yet another difference, viz. that whereas the children of men do inherit only when their parents die, by whom their inheritance cometh vnto them (sometimes the Father, sometimes the mother) all the children of God do inherit, their father (God himselfe) liuing with them for ever.

Again, whereas sometimes the children of men may indeed be all said to be heires; yet the inheritances of them are distinguished one from another, the eldest hauing his inheritance by himselfe, and euery one of the other hauing his euerrall inheritance: the eldest being sometimes heire to all the free land: and the yongest to all the copy hold, &c. But the children of God are all heires of one and the same inheritance: yea, *they are heires* (as I sayd) *annexed with Christ Iesus,* the only sonne of God by nature: Euen by him are they heires (through adoption in him) of the same inheritance whereof he is heire: in which respect their inheritance is called *the kingdome of Christ and of God: Ephes. 5. 5.* Neither can it be otherwise, sith before we heard *they are made one with Christ, and in Christ. &c.*

This is a great dignitie: This is a wonderfull prerogatiue: and such as is the perfection of all other, and wherein all the former (or the most of them) doe cease. Yea, this is such, that the very Angels of heauen are said (as it were) *to put forth their necks*

necks and (in some sort) to stretch out themselves to behold it:
1. Pet. 1. 12.

It is much that before we heard, that many of Christs titles are communicated to the children of God: but this is much more; namely *that the inheritance of Christ, even the kingdom of God in heaven is theirs.* For herein especially doth that their kingly dignity (before handled) consist, as before hath been shewed.

This inheritance was typically fore-signified, and shadowed out to the Israelites, by the land of *Canaan*: and therefore it is called by this name of *an inheritance*: which properly signifieth a diuision made by lot. So is the future condition of Gods children called, that it might the better appeare to haue been before represented by the land of *Canaan*, which according to the commandement of God, *Numb. 26. 55.* and *33. 54.* was indeed by *Lot* diuided when the Israelites came to the possession of it: *Iosh. 14. 2. &c.*

So would the Lord haue that land to be diuided, that the bestowing thereof vpon the Israelites, might be imputed only to Gods goodnesse, not to any merit or worthinesse of their own. For *The lot being wholly disposed according to the pleasure of the Lord: Pro. 16. 33.* what merit can there be imagined for any thing that falleth thereby? So the Lord would much more teach them, that if the type were without respect of any worthinesse in them, much more the kingdom of heaven shadowed out by the type was to be imputed to the only free and gracious gift of God: *Rom. 6. 23.* where the word translated *the gift of God*, signifieth *the free gift of God, or a gift of the free grace of God.* This doth not a little amplifie and increase the dignity of the children of God. The greater gifts that a Prince giueth freely vnto any subiect, the more doth such a Prince honor such a subiect: How great a grace then and dignity is this, for the children of God to be heires of the kingdom of God, only by the grace and free gift of God? without any price giuen for it? without any merit, desert, and worthinesse of it?

As the Apostle *Peter* doth appropriate this inheritance onelie to them *Whom God the Father of his rich mercie hath begotten againe: 1. Pet. 1. 3. 4.* so doth our

Sauour by one sentence twice with great vehemency repeated to *Nicodemus*, *Verely, verely, I say vnto thee, except a man be borne againe, he cannot see the kingdome of God*: and the second time, *Verely, verely, I say vnto thee, except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God*. Ioh. 3. 3. and 5. And againe our Sauour saith not, *Feare not little flocke, it is the Fathers pleasure to giue a kingdome*; but he putteth in the Pronouns, *your*, and *you*, saying, *It is your Fathers will to giue you a kingdome*: *Luke 12. 32.* Where the words *your Father*, haue also relation onely to them that are his children, and which may call God their Father. Therefore also they that are so borne againe, are called by our Sauour, *the children of the kingdome*, *Mat. 13. 38.*

Note.

As it is high treason for any man to say that hee is heire apparant to an earthly king, if he be not of the blood royall; so and much more is it high treason against the king of heauen and earth, for any man to boast that hee hopeth for the kingdome of heauen, which is not of the blood royall (that I may so speake) of God himselfe: that is, which by regeneration is none of Gods children.

As in the time of *Ezra*, after the returne of the people from captiuitie, some that *would haue beene priests, sought their writings of the genealogies, and could not be found, and were therefore put from the priesthood*: or rather, they were kept from it: *Ezra 2. 62.* So, whosoever they be that would haue this inheritance, if by searching and examining their euidences by the word of God, they shall not find themselves to be new borne of God, they shall be sure to be kept from the kingdome of God.

This inheritance is Crowne-land; euen such as is annexed to Christs owne crowne, and cannot be alienated from it; no not by lease, or for any tearme of yeeres: therefore none can haue it, but such as are members of Christ, and made one with Christ. As it is said, that *God cannot lie, Tit. 1. 2.* so it may be said, that neither God nor Christ can giue this inheritance to any, but onely to them, that beeing incorporated into Christ, and so made members of Christ, are also the children and heires of God.

When

When the mother of *James* and *Iohn* petitioned to our Saviour for her said two sonnes, *that one might sit at his right hand, the other at his left hand in his kingdome*: that is, (because shee dreamed Christs kingdome to be an earthly kingdome) that they might bee the two second persons next to himselfe in his kingdome; one (as it were) the Lord Chancellor, and the other Lord Treasurer: our Saviour answered (after some questions had with them) *that to sit at his right hand, and at his left hand, was not his to giue: but should be giuen to them for whom it was prepared of his father, Matth. 20. 20. &c.* What meant our Saviour by this answer? Euen this, not only that he came to be an example and patterne of humilitie, and therefore not to take vpon him the bestowing of earthly offices and dignities: neither onely, that to conferre or bestowe these preferments *of sitting at his right hand, and at his left hand* in his kingdome in heauen, was not in him, as hee was onely man (in which respect he denieth himselfe to knowe the day and houre of his second comming, *Mar. 13. 32.* and in which respect onely it seemed that this woman with her two sonnes came vnto Christ, scarce so much as dreaming of his diuine nature, and of his kingdome in heauen) but he also meaneth, that the distinction and degrees of honour in the kingdome of heauen beeing already disposed by his Father, *viz.* before all worlds, when he made his generall decree of election vnto saluation, it was not now in his power to alter or change the same. This (I say) seemeth plainly to haue beene the meaning of Christ, by the opposition which he maketh betwixt the deniall thereof, to be in his hands, and the acknowledgement of the giuing thereof to them, *for whom it was prepared of his Father*. For so he signifyeth, *that the counsell of God touching the sitting at the right hand or at the left hand of Christ, should stand, & could no more be altered by Christ himselfe, than the general decree of God, of election and reprobation.* If then Christ cannot alter the decree of God, touching the particular place of any in the kingdome of God, by giuing that degree of honour to one that the Father had prepared for another, how much lesse can hee giue the inheritance of his kingdome generally to any, for whom God hath not prepared the same?

Note.

To speake yet more of this inheritance of the children of God, as it is said of *Absalom* (in respect of his beauty) *that there was none in all Israel, to be so much praised for beauty, as Absalom, and that from the sole of the foote to the crowne of the head, there was no blemish in him* : 2. Sam. 14. 25. so it may be said of this inheritance touching the perfection thereof, that amongst all the inheritances of the world, there is none so much to be praised as this inheritance (wherof now we speak) of the children of God : because from one end to another, and from one side to another, there is no blemish in it. That which *David* speaketh of his portion, as he was one of Gods children, may all and every one of Gods children say of this inheritance. *The lines are fallen unto me in pleasant places, yea I haue a faire heritage* : Psal. 16. 6.

All this is manifest by those foure attributes whereby *Peter* describeth and commendeth this inheritance, calling it *immortall, undefiled, not withering, reserved in heauen* : 1. Pet. 1. 4. Of what inheritance, of what kingdome in all the world, can all these things, or any of these things be truly spoken?

Neither is this inheritance thus commended in respect of it selfe only, but also in respect of all things therein. For are not all things in this inheritance, *immortall, undefiled, not withering, and heavenly*?

To speake particularly and briefly of the former commendations: First it is called *immortall*, because it is euerlasting and without end, as before we heard the condemnation of the wicked to be. Though it haue a beginning, yet it shall continue for euer. How long soeuer any shall be in possession thereof, yet the time still remaining, shall be more then the time past.

What an excellent commendation this is, may (without further amplification) appeare by that before spoken of condemnation, in respect of the same circumstance.

In earthly benefits, as here this commendation for time is set first, so we do first enquire, how long any thing will last. Euerie thing is accounted the better, the more durable the same is. Of euils, the longer is more feared and shunned : of good things, the longer is more desired and laboured for. In question of leases, other things being like, the longer is more worth.

worth. Lands in fee simple to a man and his heires are more esteemed, then leases or other chattels.

As this inheritance is immortall in it selfe, so it shall be to the children of God, for whom it is prepared; and that are borne vnto it: because they also shall be made immortall, as well in their bodies, as they are already in their soules: that so they may enioy it for euer in their own persons for their bodies and for their soules: and not in the person of any heires or successors: as it is in the inheritances of this world. But of this more afterward, vpon the second verse.

The second attribute, *vndefiled*, signifieth that there is no spot or blemish in it. Yea, as the originall word being substantiuely taken (as sometimes it is) signifieth a certaine gemme or pretious stone, that is vncapable of any pollution, and that being cast into the fire, will neither be corrupted nor wasted; so may it be said of this inheritance. Yea, it is so pure, that as it is said of *Ireland*, that it will not suffer any toad, snake, adder, or any other venomous thing in it, so this inheritance will not admit or entertaine any thing, that is polluted or defiled. *This I say brethren (saith Paul) that flesh and blood cannot inheris the kingdome of God: neither doth corruption inheris incorruption: 1. Cor. 15. 50.*

This attribute seemeth to be a reason of the former. For as any thing is pure and vndefiled, so it is also durable. And that which is altogether pure and vndefiled, is also altogether durable, that is, immortall, and euerlasting.

This word also being vnderstood of this inheritance not only in it selfe, but in respect of the heires that shall enioy it, importeth that when once they shall come to the full possession thereof, they shall be altogether freed from sorrow and labor, whereto here they were subiect, so long as themselves were defiled, and so long as they liued here, where all things by them are polluted and defiled. This is manifest by the answer of one of the Elders vnto *Iohn* touching them which he had seen *arraied in long white robes. These are they* (saith the Elder) *which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lamb* (that is, which are clesed of all their pollution, and are

become vndeified) then he addeth (as an appendix and consequence of the former) *They shall hunger no more, nor thirst any more, neither shall the Sunne light on them: nor any heat* (viz. to scorch or hurt them) *for the Lambe which is in the midst of the throne, shall gouerne them, and shall lead them to the lively fountaines of waters, and God shall wipe away all teares from their eyes: Reuel. 7. 13. 14. 16. 17.* So we are taught that in this inheritance there is no defect, no sorrow or griefe. What kingdome in the world is comparable? What King euer was there, that sometimes hath not wanted? and that sometimes hath not mourned and wept?

Touching labour both of sinne it selfe, and of all afflictions and misery by sinne, another voice likewise from heauen said vnto *Iohn, Write, Blessed from hencefort* (or presently) *are they which die in the Lord, for they rest from their labors: Reuel. 14. 13.* In this inheritance therefore, there shall be no sorrow, no griefe, no paine: not so much as a tooth, or a little finger shall ake. All shall be ease and comfort. Sinne the cause of all want, griefe and paine being taken away, all effects also must cease. Is there any other such inheritance in all the world? What a singular priuiledge therefore is this of this inheritance to bee so vndeified, and whereof likewise the heires themselves shall be vndeified?

The third attribute (*not withering*) is added, as for further direct commendation of the inheritance it selfe, so likewise to amplifie the first attribute, *immortall*, by a comparison of the leife. For it signifieth that this inheritance shall not only be *immortall*, but that also it shall not so much as *wither*, or rather (according to the naturall signification of the word) that it cannot be made *to wither*. As the originall word is sometime taken, for a kind of flowre, which will neuer wither (like to that amongst vs which is called *semper vniens*, or the euerlasting flowre, because it being gathered and kept in the house, euer without water or any other moisture, it retaineth the beauty it had at the time of gathering) so the beauty & glory of this inheritance, shall neuer fade, wither, or decay; but continue the same for euer, in the whole, and in every part, that it was at their first entrance, that shall be heires therof.

It shall not lose so much as one leafe, neither shall any leafe growe lithe, and so hang down from the fellowes. What an excellencie is this? What kingdome was there euer in the world, but that was in time impaired and blemished, either by losse of some part thereof, or by not retaining the glory it had at the first? How was the glorious kingdome of Israel, immediately after *Salomons* time maymed by the falling away of ten tribes at once from the house of *Dauid*? How was the kingdome of *Iudah* afterward defaced, partly by often giuing the treasure of the Lord, to make peace with forraine nations, and partly and principally in the captiuitie by the *Babylonians*, when their city *Ierusalem* (before, the glory of the world) was sacked and destroyed, their noble and most famous temple burnt with fire, and their princes and nobles partly slaine, and partly in most slauish manner carried into a strange land?

I alleadge no particular Scriptures for prooffe of these things, because the whole booke of *Ieremiahs Lamentations* doth most lamentably describe them.

The same may be said of the kingdome of *Babel*, of the kingdome of the *Medes* and *Persians*, of the kingdome of *Greece*, of the great empire of *Rome*; all which are not onely wasted and decayed, but also vtterly consumed, the stampe onely of the *Romane* empire yet remaining.

The fourth and last attribute, *referred* or *preserved*, noteth the safetie of this inheritance, illustrated or confirmed by the place, *in heauen*. For all things *in heauen* are out of danger and gun-shot of any enemies whatsoeuer: *Matth. 6. 20*. That attribute (*referred*) beeing so illustrated or confirmed by the place, is also amplified by the persons for whom it is so referred: *viz. for vs*: that is, for them whom before he had said *God the Father had begotten againe*, and made his children. The attribute it selfe (*referred*) noting the safetie of this inheritance, is of the time perfectly past, & so insinuateth that this inheritance hath bin kept a long time for the childrē of God, according to the words of our Sauiour, saying, *it was prepared from the foundation of the world for them that were blessed of his Father, Mat. 25. 34.* and according to the words of the same Apostle in the end
of

Note.

of the very next verse, where he calleth the said inheritance, *the salvation which is prepared to be shewed in the last time*. Sith therefore this inheritance hath been so long kept for the children of God, they may the better assure themselves of it. For the long keeping of any thing for another, doth the better testify the full purpose of the keeper, that such shall haue it, as for whom he hath kept it so long. Daily experience confirmeth this, that it needeth no other prooffe.

The place, *in heauen* doth not onely further confirme the said safety, but is also a reason of the former three attributes. For as all things in earth are mortall, defiled, and do daily wither, so all things in heauen are *immortall, undefiled, and free from all withering*. Yea, it further commendeth the excellencie of this inheritance, as shewing, that as high as the heauen is aboue the earth, so and much more excellent is this heauenly inheritance, then all earthly inheritances.

The pronounce *vs*, referred to the worke of regeneration before spoken, doth plainly note (as I said) a speciall reseruation and preparation (long before, euen before all worlds) of the said inheritance, only for them that are regenerated, and so made the children of God. What a great benefit is this, that we shall haue it, all of *vs*, and not any other? *euen wee that are the sonnes of the free woman, borne by promise: and that none comming of the bond woman, and borne after the flesh: Galat. 4. 23. shall be heires* (or haue any part of this inheritance) with *vs*? *Genes. 21. 10.* The which is also manifest by the constancy of *Isack* in blessing *Jacob*, without any reuocation or diuision afterward of the said blessing betwixt *Jacob* and *Esau*: without any repentance (I say) either as touching the whole blessing, or touching any part thereof, though *Esau* sought the repentance of his father in that behalfe with teares: *Heb. 12. 17.* But of this propriety of this inheritance to the children of God only, sufficient hath been said before.

Now that our comfort may yet be the more touching the said inheritance, let *vs* obserue, that the Apostle saith not only that that inheritance is so kept for *vs*, but that also in the very next verse, viz. 5. he saith, that albeit we are here in earth in the midst, and thickest of our enemies (*compassing vs about*
like

like mighty bulls of Bashan, and like dogs: Psal. 22. 12. and 16, and as thicke as bees: Psal. 118. 12.) and albeit in that respect, whiles we thus liue amongst our enemies, wee are subiect to many dangers, yet we are as safely kept, and as it were garded (euen walled round about) not by Angels alone, but by God himselfe; yea, the better to assure vs that we shall be as safely kept here in earth (notwithstanding all our enemies) for that inheritance, as that is kept for vs, he saith that we are kept by the power of God. So saith our Sauour, that he will giue his sheepe e-ternall life, and that they shall not perishe, neither that any man shall plucke them out of his hands, because the father that hath giuen them vnto him is greater then all, and no man shall plucke them (by any violence) out of his hand: Ioh. 10. 28. 29.

So then the sheepe of Christ, and children of God, are in the hands and custody of God the Father, and God the Sonne. They may therefore as well doubt of the power of God, as of their preferuation for the inheritance now spoken of. O inseparable happinellse! Without the former preferuation of this inheritance for vs, it is small comfort to heare it to be *immortal, undefiled, and not withering*: yea, the more excellent that this inheritance is noted to be by those three attributes, the more would be our grieve, if it were not safely kept for vs. What comfort also should we haue by all the foure former commendations, if we our selues might in the meane time perish, and miscarry? Alas what comfort had king *Edward* the fift by this great kingdome, when himselfe was in the custody of his most wicked vnkle, *Richard* the third, that most vn- naturally and horribly murdered him and his yonger brother?

Besides all before written of this inheritance, the excellency thereof is laid foorth further in Scripture by phrased of such things, as are in greatest regard, here vpon earth: and chiefly by such things as belong to kings and kingdomes.

Therefore it is said (as before we heard) *that we shall be clothed in white: that we shall haue crownes vpon our heads: and that we shall sit vpon thrones, yea, on the thrones of Christ Iesus himselfe.* Because kings also fare daintily, therefore it is said, that the children of God *shall eat of the fruit of the tree of life, which is*

in the midst of the paradise of God : *Ren. 2.7.* and of the *Manna*, that is hidden. *Renel. 2.17.*

As also in the Courts of Princes there is *the voice of singing men and women: 2. Sam. 19. 32.* so in heauen all the Saints, and all the Angels *shall sing a new song, and the song of Moses and of the Lamb: Renel. 5.9. 10. 11. and 14.3.* where there is mention of harpes, and of a new song; yea, such a song that no man could learne, but the elect bought from the earth.

Whereas Princes also dwell in stately and princely palaces : lift vp thy eyes to heauen, behold the beauty and glory thereof : and consider whether the inside of the greatest and most sumptuous palaces in all the world, with all their rich and sumptuous furniture, be comparable to the outside of heauen. If the outside be so beautifull and glorious, are not the inner parts where God himselfe with all his Angels are in all glory, much more beautifull and glorious?

How doth *Dauid* oft times commend the house of God vpon earth? Doth he not speake of the tabernacle before the temple was built, by way of admiration : *O Lord of hosts, how amiable are thy tabernacles ! Psal. 84. 1.* Doth not he therefore pronounce them *Blessed that might dwell in his house ?* verse 4. yea doth he not say, that *a day in the courts of God, is better then a thousand elsewhere ?* and that for his part, though hee were then annointed heire apparant to the crowne and diadem of the kingdome of Israel, yet he had rather bee a doore-keeper in the house of his God, then to dwell in the tabernacles of wickednesse? verse 10. If he thought the house of God so amiable vpon earth, which is (as it were) but the gatehouse of heauen, how amiable thought he heauen it selfe to be?

Glorious things (saith the Prophet) *are spoken of thee thou citie of God: Psal. 87. 3.* what city of God? The earthly Ierusalem. What glorious things are spoken of that city? That it is built as a city compact together in it selfe, that thereunto the tribes of the Lord goe up, according to the testimony to Israel, (or of the Israelites) to praise the name of the Lord, and that there are thrones set for iudgement, the thrones of the house of Dauid: *Psal. 122. 3. 4. 5.* Were these and many other the like glorious things spoken of the city of God, and of Ierusalem vpon earth? What then may

may be said of the City of God, and of the Ierusalem of God in heauen? That was but a type; this is the thing signified. That was corruptible, and is now destroyed; this abideth for euer: That was an habitation for a time for corrupt and mortall men; this is an euerlasting habitation of God himselfe in his glory, for all the Angels, and for all the Saints purged of all their sinnes, and made glorious, without any spot or wrinkle: That was made by men and with hands; this was made by God himselfe without hands. That had goodly towers, almost past numbring: *Psal. 48. 12.* this likewise hath many dwelling places, more artificially compact together then all the gorgeous palaces of Ierusalem, or of all the Princes in the world. Thither *the tribes of Israel did goe up*: but hither all tribes of all nations vnder heauen are and shall be gathered to praise the name of the Lord by singing those songs before spoken of. There were *the thrones of Dauid*: but here is *the throne of Christ Iesus*, for the iudgement of all the world. What shall I say more? When we shall come to this inheritance, though the happy state thereof be described by such things as are vpon earth in greatest price (for our better capacity) yet for all that, no such things are sufficient to set forth, and fully to expresse the thousandth part of the excellency thereof. *The eye of man hath not seen, neither hath the eare of man heard, neither can the things enter into the heart of man, which God hath prepared for them that loue him: 1. Cor. 2. 9.* What tongue then of man, by any thing, or by all things in the world is able to expresse them?

Yea, the truth is, that albeit the future condition of the children of God be described by *white raiment, by eating of the fruit of the tree of life, &c.* and of *the Manna that is hidden, &c.* yet we shall neither haue apparrell nor food for our bodies in the world to come.

As man before his fall, liued by corporall food without apparrell, and after his fall had need as well of apparrell to couer his nakednesse, as of meat to nourish him: so in the resurrection the children of God shall liue without either of both: without meat, and without apparrell.

As concerning marriage it is said, that *In the resurrection they neither marry wines, nor wines are bestowed in marriage, but that they*

they shalbe as the Angels of God in heauen: Mat. 22. 30. so shall it be for meat and apparell. The children of God shall liue for euer without both. There shall be neither cold, nor hunger, nor thirst. *Their bodies that are sown naturall bodies shalbe raised spirituall bodies.* They shall stil be bodies, & the same bodies in substance that they were before: (otherwise how could it be said that they are raised againe?) but touching their qualities, as they shall be changed many other waies, so also this way, that *they shall be spirituall bodies:* that is, such as shall not liue by naturall meats, as vpon the earth they did: but altogether by the immediat vertue of the spirit, euen as the Angels do now liue in heauen.

This then in the life to come, shall be the perfection of the children of God, that they shall need no outward meanes for their euermlasting maintenance and preseruatiō: as here they did for their maintenance and preseruatiō for a time: yea, for a short time: which for the shortnesse thereof, is not worthy to be called halfe a time.

So hauing nothing, they shall be ten thousand times more happy then they were here hauing many things. Men are not so happy hereby hauing many things, as they shall be in the world to come by needing nothing. I meane no such outward things, as without which before they could not liue.

To illustrate this by a familiar similitude: As a man being in poore state and in a meane calling here in this world (as a shoemaker, a taylor, a husbandman, or such like) cannot liue without such things, as appertain to such trades (as the shoemaker cannot liue without his last, cutting-knife & awle: the taylor without his sheers and pressing yron: the husbandman without his spade, mattock, flail, plough, hedging bill, &c.) but yet the same man being aduanced to welth & higher calling amongst men, hath none of the former things; and yet is not the worse, but the better, because he needeth no such things now, as without which before he could not liue: so the children of God in the life to come, being in full possession of their inheritance, shall be neuer a whit the worse, because they shall haue no meat, nor apparell, nor any other such outward thing for maintenance and preseruatiō of their state as here they had:

but

but they shall be so much the more happy and blessed, because they shall need no such thing.

Besides all hitherto spoken of the happy and blessed inheritance of the children of God in the world and life to come, whereas here they had the company of men, yea oft times of wretched & wicked men, such as of whom they might cry out, as we heare *Dauid* did, *Woe is to vs that we haue them in our company : Our soules haue too long dwelt with them :* in the life to come, in stead of such company, they shall haue the society & fellowship of the blessed Angels, the least wherof is more glorious, then euer was *Salomon* in al his roialty; or then are al the kings & Princes in the world, when they shew themselues most in al their kingly and princely robes & glory : yea, then (as before we heard) they shall haue perfect communion with God himselfe, *Father, Son, and holy ghost*: and they shall see Christ Iesus God and man, in all his glory, & be also themselues in their own persons partaker therof (as we shal hear more at large vpon the second verse following) they shal (I say) see Christ Iesus in al his glory, & be themselues partaker therof, according to the prayer of Christ himselfe for them in that behalfe: *Ioh. 17. 22.*

23 24.

How sweet, happy, & comfortable a thing is this ! when *Peter, Iames, and Iohn* saw Christ but a little transfigured in the mountain, and *Moses & Elias* in some glory talking with him; how were they affected? how were they rauished? How did *Peter* say (in the name of the rest) *Master it is good for vs to be here: If thou wilt let vs make here three tabernacles, &c?* *Mat. 17. 4.* were they thus affected? were they so rauished? did they so desire stil to dwell in the mountain, and to enioy the sight only of Christ and of two of his Saints, themselues being yet clogged with their sins, and cloathed with corruption & mortality? Oh how happy then shall that day be, when the children of God shall see Christ Iesus in his perfect glory, accompanied and attended vpon with millions, and many millions of most glorious Angels: and when themselues also shall haue put on incorruption and immortality; and according to their degree and measure be also crowned with a crowne of the same glory !

The Prophet amongst diuers other arguments wherby he prouoketh

prouoketh all the seruants of the Lord, to praise the name of the Lord, setteth downe this for one, that *The Lord raiseth the needy out of the dust, and lifteth vp the poore out of the dung, that he may set him with the Princes, enen with the princes of the people: Psal. 113. 1. &c.* Was it, and is it so great a dignity, so great an honour, so great an advancement, to make poore men to sit with Princes in this world? What then is the dignity, honor, and advancement of the children of God, to sit with God and with Christ Iesus, and with all the holy Angels in the hea- uens?

Note.

It is here also to be considered, that this inheritance is so ample and so excellent, that how few soeuer shall enioy the same, they shall haue neuer a whit the more: and how many soeuer shall be admitted thereunto, none shall haue any whit the lesse. In all earthly inheritances it is far otherwise: yea cleane contrary. The fewer they are amongst whom any inheritance is diuided, the greater is the portion of euery one. And the more the heires of any inheritance are, (how ample soeuer the same be) the lesse is the portion of euery one.

All hitherto said, or which can be said: yea more then any tongue can speake, or then any heart can conceiue, is the more in respect of the certainty thereof.

Nothing in this world, though it be in present possession, is so certaine, as all spoken before of this inheritance. For the certainty of faith is much greater, then the certainty of sense and humane reason.

This certainty of this inheritance, and of the things before spoken thereof doth not only depend vpon that before written of the safety both of the inheritance it selfe, and of the children of God to whom the same inheritance belongeth: but also vpon diuers expresse scriptures and vpon diuers other reasons.

Touching scriptures, consider these that follow, and many other the like, which the mention of these, and diligent reading will bring to thy vnderstanding. *He that doth these things (viz. which walketh uprightly, worketh righteousness, speaketh the truth in his heart, slandereth not with his tongue; neither doth euill to his neighbor, nor receiveth a false report, that conuenieth a vile person,*

person, but honoureth them that feare God : and keepeth his covenant, though it be to his owne hinderance, and giveth not his money unto usury, nor taketh reward against the innocent) euen this man shall dwell in the Lords tabernacle, and rest in his holy mountaine, and shall neuer be remoued : Psal. 15. 1, &c. and 24 3. &c. They that trust in the Lord shall be (or are) as mount Zion, which cannot bee remooued, but remaineth for euer : Psalm. 125. 1.

Who soeuer heareth of mee (saith our Sauicour himselve) these words and doeth the same (viz. not perfectly, for that is not possible in this life, but vprightly, which therefore is placed before *Note*, all the particulars following in Psal. 15. 2.) I will liken him to a wise man, which hath built his house upon a rocke; and when the raine fell, and the floods came, and the windes blew, and beat upon that house, and it fell not, for it was grounded on a rocke : Mat. 7. 24. 25.

I say vnto thee, thou art Peter, and vpon this rocke will I build my Church, and the gates of hell shall not overcome it : Mat. 16. 18.

All that the Father hath giuen vnto me, shall come vnto me, and he that cometh I cast not away: Ioh. 6. 37. This is the Fathers will that sent me, that of all that the Father hath giuen vnto me, I should lose nothing; but should raise it vp againe at the last day: vers. 39. Marie hath chosen the good part, which shall not be taken away from her: Luk. 10. 42.

If ye do these things, ye shall neuer fall : 2. Pet. 1. 10.

This world passeth away and the lusts thereof: but he that fulfilleth the will of God (that is, which endeauoureth sincerely to do it, as before was shewed) abideth euer: 1. Ioh. 2. 17. This shall suffice for expresse scriptures. Many other the like there are, but I leaue them to the obseruation of the diligent reader.

Touching other arguments: First the immutable constancy of God confirmeth the certainty of the inheritance of Gods children. God is not as man, that he should lie, neither as the Sonne of man that he should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it? Num. 23. 19. 1. Sam. 15. 29.

My counsell shall stand: and I will doe what soeuer I will, &c. I haue purposed and I will doe it: Isai 46. 10. 11.

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Whom

Whom he loneth, he loneth to the end: Ioh. 13. 1.

The gifts and callings of God are without repentance: Rom. 11. 29. God is faithfull: 2. Thes. 3. 3. With God is no variablenesse nor shadow of turning: Iames 1. 17. He is faithfull that hath promised, Heb. 10. 23.

Secondly, in respect of Gods promise, in respect of Gods oath, in respect of the earnest and pledge of Gods spirit giuen vnto vs, to seale vs to the day of redemption: in respect of the great price that Christ hath giuen, and God the father hath receiued for this inheritance for vs all that are Gods children: in respect of Christs former prayer for it, *Ioh. 17. 20.* which God the father alwaies heareth, *Ioh. 11. 22.* and *42.* and in respect also of his daily intercession in that behalfe for vs at the right hand of God, *Rom. 8. 34.* it standeth not onely vpon the mercie of God, to make this their inheritance certaine, but also vpon his righteousnesse, *2. Thes. 1. 7. Heb. 6. 10.*

Thirdly, the children of God (all and euery one) are the members of Christs body, as before hath beene shewed: As therfore it is impossible for any power to take away any member of Christs glorified body in heauen; so is it impossible for any power to take away any member of his mysticall body in earth. The souldiers that brake the bones of the two theeues that were crucified with Christ, could not for their liues break the bones of Christ, because it was written: *Not a bone of him shall bee broken: Iohn 19. 33. 36.* Could not a bone of his naturall body be broken by the malice and violence of all his aduersaries, armed with the power of hell it selfe, and that because the Scriptures had said in one place that *a bone of him should not bee broken*? How then shall it bee possible for any member of his mysticall body coupled together by the eternall and all powerfull spirit, to be altogether taken away and depriued of that inheritance which God hath prepared for it? especially sith the Scripture hath not in one place, but in many places said, that not one of them shall perish? I might adde many other arguments for further confirmation of this certainty: but because the next verse of my text offereth fit occasion to speake againe thereof, therefore in the meane time I will content my selfe with these. This
not.

notwithstanding I may further adde for the better amplification of the dignity of Gods children by this certainty of their inheritance, viz. that thereby in poverty they are made content : in abundance they are sober and wary : in the enmity of other against them, they are couragious and magnanimous : and in afflictions they are cheerfull and comfortable.

By all hitherto said of this inheritance, who seeth not the exceeding dignity, and most honorable condition of the children of God ? On the contrary, as the state of the children of God is the better by their freedome from the condemnation before spoken of, although they should neuer come to this great inheritance ; so the state of all naturall and wicked men, is the more base, the more vile, the more wofull, and the more fearefull, because (though it were possible they should not be so condemned, as before we heard they shall be, yet) they shall haue no part of this inheritance, but shall be vtterly cast out and excluded : *Genes. 21. 10. Reuel. 22. 15.* to whom it shall be said (whatsoever they shall plead for themselves from their great workes of *propheeying in Christs name, and casting out diuels in his name, &c.*) *I neuer knew you, Depart from me ye that worke iniquity: Mat. 7. 22. 23. and 25. 12.*

Thus much of this inheritance, and of the benefits of the children of God in the life to come.

CHAP. XXVII.

Of the peace of conscience in the children of God.



Although I haue heretofore spoken of diuers singular benefits of the children of God both for this life and the life to come; yet there remaineth one more of great price and excellency, without which all the former spoken of for this life or for the life to come, enjoyed in this life, are of lesse reckoning. This is peace of conscience accompanied with exceeding joy; of this the Apostle speaketh as of a fruit of forgiveness of sinnes and iustification before handled. *Being iustified by faith (saith he) we haue peace towards God: Rom. 5. 11.*

yet it is not only a fruit of iustification, but also of all or of most of all, at least of the knowledge of all or of most of all the benefits before declared. For not only being iustified by faith haue we this peace of conscience, but also by faith being made one with Christ, and in Christ being quickned and freed from sinne, made wise, holy, and righteous, and hauing freedom to trade for heauen and heauenly things, being made the children of God in speciall manner to glorifie God: being so incorporated into Christ, that we haue also communion with the father and the holy ghost: such a communion with all the three persons as shall continue for euer; such also as is represented vnto vs by many excellent similitudes whereby our dignity is made more manifest, in respect whereof many of Christs names and honorable titles are communicated vnto vs: as also whereby we haue liberty with boldnesse to aske at all times any thing for vs at the hand of God, with better assurance of obtaining it, the greater the thing is we aske: yea whereby we are freed from all the euills of this life (as they are euills) and haue right to all the blessings of this life: and lastly whereby we are freed from euerlasting condemnation, and are made heires of the kingdome of heauen. Hauing (I say) this manner of communion with Christ, and all other benefits and prerogatiues of the children of God hitherto spoken of, we haue this peace of conscience and ioy of heart whereof we are now to speake. So this peace and ioy being fruits of all the former things, I haue therefore referred the handling thereof for this place after all before written.

From hence, that this peace and ioy are fruits of all the former benefits, it followeth, that as we haue heard all the former to be proper to the children of God, so these are in none other to be found but only in them. Where there is not nor euer was the cause, there cannot be the effect: Secondly, this the Apostle expressly teacheth, opposing these two, one to the other: *the spirit of bondage and the spirit of adoption whereby we cry Abba father. Rom. 8. 15.* so noting first that the spirit of bondage vnto sinne, is the spirit of feare: Secondly, that they that are freed from *that spirit of bondage* and haue receiued *the spirit of adoption whereby they cry Abba father*, are freed from the former spirit

of feare. There being therefore such an opposition betwixt these two, there can bee no agreement. As therefore all the children of God are freed from the spirit of feare, so they onelie are freed from the spirit of feare. Hence also it followeth, that all the children of God and they only haue this peace whereof wee speake. For they that are freed from feare must needs haue peace: and they that are possessed with the spirit of feare, cannot possibly bee at peace. To speake yet further of this peace, let vs consider that the children of God hauing (as hath beene shewed) Christ himselfe, they can no more bee without this peace, then without the life, the light, the knowledge, the wisdom, the holinesse, the righteousness, the liberty, and other things before spoken of. This is euident, because Christ is called *the Prince of peace*: *Isai 9,6*: can any haue the Prince of peace, and bee without peace? Is it not expected that where there is in any companie a Iustice of peace, there all should bee at peace, and none should breake the peace? how then can wee doubt of peace to be there, where there is and dwelleth the Prince of peace himselfe? When Christ was new borne into the world, and laie in his swadling clouts, hauing done nothing in his owne person, towards our reconciliation and saluation (his incarnation and comming into the world only excepted) is not this a part of the song, that the Angels with *the multitude of heauenly souldiers did sing, in the hearing of the shepheards, Peace on earth, as well as glory to God in high*? *Luk 2.14*. Hauing now by the bloud of his Crosse, made that peace which was then proclaimed: *Eph. 1.15. Coloss 1.20*. how much more may men and Angels, sing and say not only peace in earth, but also peace in the heart of euery child of God? Verely, all the children of God may the better bee at peace in their hearts, because the Prince of peace Christ Iesus, in his owne person hath said to his disciples (and in them to all that belong vnto him) *peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you: let not your hearts bee troubled nor greened*: *Iohn 14.27*. It is much that hee had said before by his Prophet, *The worke of iustice shall be peace, euen the worke*

of iustice & quietnesse, and assurance for ever; and my people shall dwell in the tabernacles of peace, &c. *Isai* 32. 17. 18. But this that he speaketh in his owne person is much more. As this peace is thus manifest to belong to all the children of God, so that it is proper only to them, and that the wicked haue no part in it, doth further appeare, because the Lord saith that *there is no peace to the wicked: Isai* 48. 22. yea in the same respect (viz.) that there is no peace to the wicked? after much peace promised to the godly, he compareth the wicked to the raging sea, which cannot rest, and whose waters doe cast vp (as it were continually) *mire and dirt: Isai* 57. 20. *Salomon* likewise speaking of the wicked and the righteous (that is, of them that are not and of them that are the children of God, saith, the wicked sleeth when no man pursueth, but the righteous are bold as a lyon: *Prou.* 28. 1. *Eliphaz* saith that the sound of feare is euer in the eares of the wicked: and that euen in the daies of his prosperity the destroyer shall come vpon him: *Iob* 15. 20. *Iob* himselfe likewise speaketh thus of the wicked, terrors shall ouertake him as waters, &c. *Iob* 27. 20. The wicked indeed cry to other and to their own hearts especially, peace peace, as it is often in the Prophets *Ier.* 6. 14. and 8. 11. but yet the Lord saith (as before we heard) that *there is no peace to the wicked*. Yea, how can they haue peace, that know not the way of peace: *Isai* 59. 9. and which reject the Gospell of peace: *Ephes.* 6. 15. yea the Prince of peace *Christ Iesus himselfe*: and which alwaies are in contention wounding one another and sowing the seeds of discord and contention amongst men? As when *Iehoram* said to *Iehu*, is it peace *Iehu*? *Iehu* answered, what peace whiles the whoredomes of thy mother *Iezabel* and her witchcrafts are yet in great number? *2. Kings* 9. 22. so to the wicked that shall speake of peace, or enquire after peace it may be answered, what peace can there be vnto them, when so many sinnes as they haue committed in great number remaine vncancelled and unpardoned in heauen, and unpunished in the earth? This that I speake of the wicked is not only to be vnderstood of the meaner sort of the wicked, that are bare, poore, without friends, and worldly delights: but also of Princes and other in great place, that haue great friends, that abound in wealth, that flow in delights of the world, that
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are mighty in authority, and want nothing which might seeme helpfull to them against feare, or to make for their peace and good security. And this is manifest by the deadly feare of *Nabal*, *Saul*, *Belshazzar*, and *Felix* before spoken of. If therefore the greatest sort of the wicked be subiect to such feares, who notwithstanding haue many meanes in the iudgement of men to secure them against feare, what shall be said of other?

True indeed, the wicked do not alwaies feare thus, because through the extreme hardnesse of their hearts (whereunto God in great iustice doth giue them ouer, which is the greatest iudgement of all other in this life) they are without feeling of the cause of this feare. Sometimes also when they feele this feare comming vpon them, they labour by the pleasures of this life, or by company, or by some such meanes, to shift and shake it off. But alas poore men, they strue against the streame: yea they haue wind and tide against them in that behalfe. The more they put off feare for a time, the stronger it will returne in the end: As a man troubled with the tooth-ake, for the mitigation thereof for the present taketh cold water, which maketh the paine more violent afterward: and as one that hath scald his leg thrusteth the same presently into cold water, and thereby findeth ease of the heat for a while, but afterward feeleth the greater and longer paine: so they that by pastimes and pleasures and worldly businesse, and good fellowship, put away their feares for a time, doe finde them more extreame in the end. It is with such men as with many an ill debter, that being arrested by some bayliffe or sergeant, at the suit of some one of his creditors, to auoid imprisonment doth either violently resist, or smiteth the bailiffe or the sergeant on the head, that he laieth him for dead: or else getteth him into a tauerne or Alehouse, and there maketh him so drunk, that himselfe escapeth for the present. But what doth he helpe himselfe by this meanes? nothing at all: yea, he plungeth himselfe into further danger. For in the end the creditor at whose suit he was arrested, dealeth the more seuerely with him. Euen so the wicked that by any sleights passe ouer their feares, not by humbling themselves to God the great creditor, to whom

all men owe more then they are able to pay (as hath beene before said) but by struing and struggling and by making their feares drunke (as it were) for the present, doe thereby in the end increase their feares, and make them stronger and more violent then before.

Gratespecially shall the feares of the wicked bee, and farre greater then they shalbe able to beare, when God shall come in speciall Iudgement against them. The Prophet Isay threatneth the Iewes with such a day of vengeance, *as wherein the wicked should goe into holes and caues of the earth from before the feare of the Lord and the glorie of his Maiesty, when hee should arise to destroy the earth,* Isay 2. 19. So the Prophet Osea, denouncing the iudgements of God against the Israelites saith, *that they should say to the Mountaines, couer vs, and to the hilles, fall vpon vs.* Hosea 10. 8. According thereunto also our Sauour seeing some women to follow him weeping as he went to suffer vpon the Crosse for vs, biddeth them *not to weepe for him, but for themselves and for their Children:* and why? because such daies of Gods wrath were comming, as wherein they (that is, the wicked and such as had persecuted him, yea & their posterity) *should begin to say to the Mountaines, fall vpon vs, and to the hills, couer vs,* Luke 23. 30. Most of all shall the feare of the wicked bee in the great daie of the Lord. The feare (I say) of *Kings of the earth, of great men, of rich men, and of the chiefe Captaines, and of the mighty men* (who most bragge of their courage, and thinke (scorne to bee told that they will be afraide of any thing) and of every bond man &c. the feare (I say) of all these shalbe so great, *that when the sunne shalbe blacke and the moone turned into bloud, then they shall hide themselves in dennes, and among the rockes of the Mountaines, saying to the Mountaines and the Rockes, fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lamb.* Reuelati. 6. 15. But euen in this great and fearefull day, such shalbe the peace of the Children of GOD, that they shalbe bold and *not ashamed before CHRIST Iesus,* as this Apostle hath said in the former Chapter, verse 28. Oh vnspcakable happinesse! Is not there-

therefore the dignity of Gods Children in this respect exceeding great? This peace of the Children of God shall abide with them so, that they may alwaies *lift vp their face and be stable without feare &c. and that they may be bold, &c. and lie down safely taking their rest*: Iob. 11. 15. For the Lord hath promised that the *Mountaines shall remoue and the billes fall down, but that his mercy shall not depart nor his couenāt of peace fall away*: Isa. 54. 10: but shall be *an euerlasting couenant*: Ez. 37. 26.

Hither also belongeth that of Isay 9. 7. and that before alledged, Isay 32. 17. This also the Apostle teacheth in the place before alledged, Rom. 8. v. 15. For in that the Apostle saith they haue not receiued the spirit of bondage to feare againe, he plainly noteth that they that are now freed from the spirit of feare shall neuer feare againe. What then, shall the children of God haue no feare at any time? yes, they shall feare God more then before, in a child-like maner, and so, as that in such feare of God they *depart from euil*: Iob. 1. 8. and as feare is commended to be *the beginning of wisdom*: Psal. 111. 10. and to be a *wel spring of life to keepe from the snares of death*: Pro. 14. 17. and as *the feare of God* testifieth vs to be *blessed*, & is ioyned with *great delight in his Commandements*: Psal. 112. 2. and as *this feare of God working the keeping of his Commandements* is said to be *the whole duty of man*: Eccl. 12. 13. and as we are further exhorted euen in respect of the promise of God, to *clense our selues from all filthinesse of the flesh and of the spirit, and to grow vp to full bolinesse in the feare of God*. 2. Cor. 7. 1. and to *feare the Lord and serue him*. 1. Sam. 12. 24. or to *serue the Lord in feare*: and to reioyce in trembling. Psal. 2. 11. and to *make an end of our saluation with feare & trembling*, Phil. 2. 12. and lastly in consideration as well of his seuerer iustice in rewarding *euery man according to his works*, as of his fatherly goodnesse towards vs, to *pass the time of our dwelling here in feare*: 1. Pet. 1. 17. Thus I say the children of God must feare and doe feare. If men be without this feare, they are secure and without the spirit of adoption: that is, they are not the children of God, as afterward vpon another occasion we shall heare againe. But as for slauiish feare, such as is forbidden, & such as ariseth only frō regard of Gods power & iustice without respect to his mercy and goodnesse
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and such as is repugnant to faith which is the assurance of Gods fauour: *Heb. 10. 22.* this is also contrary to the peace of Gods children: and of this it is to be vnderstood *that they are deliuered out of the hands of their enemies that they may serue God without feare: Luk. 1. 74.* But are the children of God indeed alwaies without this kind of feare, so that they neuer haue any brunts thereof? I answer, that the children of God are not only spirit but flesh: there is none of the children of God so regenerate, but that his regeneration, or rather his sanctification which is (as I said) the stature of a man regenerate, is here imperfect: although therefore so far forth as they are sanctified or regenerate (for I will not strue about words nor be too curious or precise for phrases) they be freed from feare as hauing receiued the spirit of adoption which is contrary to the spirit of bondage and of feare, and whereby they may be bold to call *God their Father*, and assure themselues of his fatherly loue towards them; yet so far forth as they haue some reliques still of the old man, so far they cannot but sometime feare; euen so feare as feare is forbidden. Yea, so much the more doe they often feare (otherwise then they should) both Gods iustice and also the rage and cruelty of their enemies, because the vn sanctified part doth so oppresse, and sometime and for a time, ouerwhelme the sanctified part and the spirit of adoption in them, that they thinke themselues not to be regenerate at all; neither euer to haue receiued the spirit of adoption, but to be meer naturall men, and as wicked as any other. But although they doe thus feare, looking only to Gods iustice and not to his mercy, and respecting only the corruption of nature remaining in them, not the beginnings of grace, whereby they are assured of an inheritance reserved in heauen for them, as also of their own preservation here by the power of God: yet euen then haue they cause not to feare, but to be of good cheare in respect of those arguments against feare before handled. As the wicked do sometimes taste the *powers of the world to come: Heb. 6. 5.* that is, of the ioies of heauen, so the Lord will haue his children to haue a little marke of the feares that are proper only to the wicked, that they may pray the more earnestly for recovery of their former peace of conscience

ence, as *David* did: *Psal.* 51. 8. and 12. and the letter to esteeme of it when they find it againe : as also that after the recovery of their former peace of conscience they may be more careful to keep it themselves, and the more diligent in teaching other to keep it likewise : for euery benefit is the sweeter by tast of the contrary. Again the Lord will haue such feare of his children to be as a glasse to the wicked, wherein they may the better see their own fearfull state and condition in not being the children of God, as gathering by such feares of the godly, that they themselves are in much more fearfull condition and haue much more cause to feare. Moreover, such feare in the children of God, doth often arise from the mistaking of things, and from their imagination of that that is not. So we did see before, that the disciples of Christ feared vpon imagination that they had seen a spirit when they saw him. So many of the children of God haue in all ages feared, and now doe often feare : because they iudge not aright of the graces of God in themselves, but thinke they haue no faith at all, no loue at all, &c. and therefore no assurance at all of Gods fauor and of their owne saluation, because their faith, loue, and other graces of God are weake and come short of that they ought to be: because they are not able to distinguish between a nullity and an imperfection of Gods gifts, accompanying saluation in them; therefore they thinke that to be a nullity, that is only an imperfection. It is also with the godly in this case as sometime with a company of rebellious subiects, where notwithstanding the king hath pardoned and sent his pardon vnto them, signed with his owne hand, and sealed with his owne seale. For as such hauing no skill to read their pardons, doe therefore doubt of them, and feare the kings displeasure: so many of Gods children, being pardoned of all their sins, and hauing their pardon written in their hearts by Gods own finger, and sealed with the spirit of adoption, do notwithstanding doubt and feare, because they cannot well read the said pardon. But why can they not read it? either because it is written in small letters, which their sight being but in part, cannot see: or because they haue not gone long enough to schoole for the learning to read Gods hand perfectly and readily: or because

because they themselves haue forgotten that which they had learned in that behalfe: or because they haue kept their pardon so rechelesly and carelesly, that the same being blotted and obscured with many sinnes (through their negligence and carelesnesse committed,) cannot well be read by themselves or any others for a time, viz. so long as they liue so carelesly, and till they haue purged themselves of such sinnes, as whereby not only the writing of their pardon is blurred, and made vnlegible: but also their own sight is dimmed so, as they neither can read their pardons, nor see any thing els touching their saluation as they ought. So had *Dauid* blotted and obscured the pardon of all his sins and dimmed his own sight by his sinne with *Bethsheba* and against *Uriah*, that he was troubled with many feares, which made him to complaine of his state as if it had been as bad as any mans, and that he praith the Lord to create in him a new heart, as if he had neuer been regenerate before: *Psal.* 51. 10. The afflictions also of this life befalling the children of God (being especially compared with the prosperity of the wicked) do so blind their eies, that they cannot behold the goodnesse of God to the peace of their consciences as they should, and as sometime they behold the same. This made the Prophet to say, *I haue cleansed my heart in vaine: Psal.* 73. 13 and to thinke the state and condition of himselfe to be no better then the state and condition of the wicked: yea to iudge theirs better then his. Yea *Dauid* being banished from the Arke of God and in danger of many enemies, had such trouble of mind and feares of heart that he was faine to rebuke himselfe in that behalfe, and to say to his soule (as before we heard) *why art thou cast down, O my soule? and why art thou disquieted within me? Psal.* 42. 5. 11. & 43. 5. Finally, sometime such feares of the children of God, & the error of their iudgement touching them, arise from some bodily cause, euē from a melancholik cōstitutio, wherby the iudgemēt is so crazed, that it doth not erre only in matters of God, & which cōcern saluation, but also in things of this world & which cōcern this present life. For the abundāce of melancholy oftentimes taketh away from men the knowlege of their best friends, & makes them to think that they are vtter enemies, & to feare thē accordingly. No maruel then though the said humor doe sometime obscure the

the fauor of God and darken the peace of conscience, euen in the best of Gods children. These that are thus occupied with feares, doe measure their condition more by feeling then by faith and other arguments of greater certainty then feeling. But howsoeuer the children of God in these and the like respects be troubled with such feares for a time: yet as before we said of other troubles of this life, so I may also say of those feares, that the Lord doth at the last deliuer them out of all, and turne them likewise to their great good: yea, for the most part the Lord giueth his children most inward peace when they haue most outward calamities: at least when they haue *Note.* most need of such inward peace, then also haue the godly most peace, yea, most comfort. When the wicked are most dismaied, namely in the times of greatest stormes and tempests; euen of most mighty and fearfull thundrings & lightnings, at such times the wicked quake and tremble, as fearing some greater euill towards them; and so indeed oftentimes it falls out: but contrariwise the childre of God looking not so much to the lightnings, nor hearkning so much to the thundrings, as considering therein the great power of God how able he is to saue them, & how soon he can subdue their enemies, do in this respect both follow their callings the more quietly, and also hold vp their heads the more cheerfully. The like may be said of them in the howre of their death: *Mark* (saith *David*) *the upright man, and behold the iust, for the end of that man is peace: Psal.* 37, 37. and why so? the sonne answereth the father (I meane *Salomon* answereth *David*) saying, *the day of death is better then the day that one is borne* (that is, to the child of God) *Ecal.* 7, 3. and why is this? because the day of death to the children of God is the day of deliuerance from all their misery. The children of God themselues die not, but their misery then dieth: yea, then also their sinne the cause of their misery, and chiefe misery it selfe, maketh an end. Secondly, death to the godlie, is but a short bridge, and a speedie passage to eternall life: they take not onely their leaue of all calamities; but they enter also into their *Masters* *ioie*, and take now more full possession, then euer before they had of that moiste bleisled inheritance, whereof before

before they heard, and which they had a long time most earnestly longed for. On the contrary howsoever the wicked for a time, especially in prosperity, seem to be at peace and so liue securely fearing nothing, yet if aduersity once come, then they rage and storme: then they fret and chafe: then they raile and raue: then they curse and sweare: then they speake not only against men but also against God himselfe: especially the day of their death is most fearfull vnto them, as being the end of all their happinelle, and the beginnings of their greatest woe and misery: and so they finish their daies most heauily, most fearfully: yea sometime they are so discontent with some things befallen vnto them, or so tormented in their minds with feare of Gods iudgements against themselves, that they play the bloody butchers vpon themselves. So *Achitophel* in a malcontent mind hanged himselfe: *2. Sam. 17. 23.* so *Iudas* (as before we heard) in great desperation of Gods mercy did make the like fearfull end of himselfe: *Mar. 27. 5.* That sometime the children of God die vnquietly in outward appearance, it is to admonish other the better to prepare themselves for their end, and to labour the more to treasure vp for themselves comfort (by keeping a good conscience) for the day of their death. That the wicked die sometime peaceably and in shew comfortably, either it is to admonish all men not rashly to iudge, sith God can in a moment secretly worke repentance: or else howsoever some will say of such, that they went away like a bird, or died like a lamb, yet rather if they shewed no repentance, especially if they did not indeed repent, they are to be thought to haue died like beasts, that for the most part, dying naturally of some disease and not being killed violently, doe only pant and grone, and make no other noise: As it is said of *Nabal*, that when *Abigail* had related what *Dauid* had purposed against him, and what she had done to saue *Nabal* from the execution thereof, that *his heart died within him, and he became like a stone and so about ten daies after he died*: *1. Sam. 25. 22. 28.* so the wicked dying in their sins and yet not dying raging nor rauing, &c. doe die like stocks or stones, that is, neither shewing any more repentance, neither any whit more regarding any goodnesse then

then stocks or stones. But to returne to the children of God, such is their peace vpon the grounds before mentioned, that as they are freed from the seruile feare of Gods wrath and iustice, so they are likewise freed from all such feare of other creatures as whereby they should be dismaied or disabled from such duties as belong vnto them. For what need they feare any thing, sith God hath made a league with all creatures in their behalfe? and sith *they know that all things doe worke together for their good*, as before we haue heard? we may therefore conclude they need not to feare any euill tydings: *Psal.*

112. 7. yea though *they walke through the vale of the shadow of death: Psal. 23. 4.* but that euery one of them may say, *the Lord is my light and saluation, whom shall I feare? the Lord is the strength of my life of whom shall I be afraid? Psal. 27. 1.* and againe, *I will lay me downe and also sleep in peace, for thou Lord makest me dwell in safety: Psal. 4. 8.* this peace of the children of God is not only common to them all, neither only proper to them alone, neither only alwaies in them euen in all troubles and in death it selfe (in manner notwithstanding and with the exceptions before exprest) but it is also accompanied with great ioy of the holy ghost, and such as none of the wicked doe enioy though they be kings and Princes, or otherwise abounding in all prosperity. Indeed commonly the state of the children of God is accounted the most lumpish, dumpish, heauy, and solitary state of all other. Yea, amongst many other things that do discourage men from being the children of God, this is not the least, that they thinke there is no ioy, no mirth, no gladnesse belonging to them, but that if once men will frame themselves to be the children of God, then they must bid farewell to all ioy, and they must prepare themselves to all sadness and heauinesse. But this is a foule and grosse error, euen proceeding from the father of lies. For the truth is, that as the righteous and none but the righteous are often bid *be glad and reioice: Psal. 32. 11.* and *33. 1. Phil. 4. 4.* and elsewhere; so indeed in respect of the forgiuenesse of sinnes, and of the fauour of God, and of all other benefits before mentioned, they haue more cause to be glad and reioice then all the world besides. Yea, none but they haue sound cause to be glad, and reioice:

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For ioy and peace are as well accounted fruits of the spirit, as loue, patience, goodnesse, faith, gentlenesse, and temperance: *Gal. 5. 22.* and the kingdome of heauen is as well said to be in peace and ioy in the holy ghost, as in righteousnesse. *Rom. 14. 17.* in both which places this is to be obserued that the Apostle ioines peace and ioy together as I now doe, euen as the cause & the effect: it is therefore euident, that there is no sound ioy but where there is *the spirit and kingdome of God.* The Lord speaking of the wicked and of the godly saith thus, *Behold my seruants shall reioice and ye shall be astonied: behold my seruants shall sing for ioy of heart, and ye shall cry for sorrow of heart, and shall bowle for vexation of mind: Isai 65. 13. 14.* Before likewise, the Lord had said by the same Prophet, *The redeemed of the Lord shall returne and come to Sion with praise, and euertlasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flye away. Isai 35. 10.* Therefore the Apostle commendeth this peace to *be the peace of God and to passe all vnderstanding: Phil. 4. 7.* first, because no humane vnderstanding can sufficiently comprehend it. Secondly, because no humane vnderstanding can prize or value it according to the worth thereof. *Salomon* also speaking of a good conscience which is only to be found in the children of God, saith that it is a continuall feast: *Pro. 15. 15.* because it bringeth that ioy before spoken of, and maketh men alwaies as merry as if they were at a great feast: alwaies, I say, and not sometimes only doth a good conscience make a man merry, viz. not only in abundance of other things and in prosperity, but also in want and penury: yea vnder many great and heauy afflictions. For so the Apostle testifieth of them to whom he did write, that being by the *rich mercy of God begotten againe to a liuely hope of that excellent inheritance* wherof before we spake, *they did reioice, although by many afflictions they were in heavinesse: 1. Pet. 1. 6.* yea afterward he describeth their sound ioy by two notable attributes *unspeakable and glorious, verif. 8.* As these christians did so reioice; so the Apostle *Paul*, though continually vnder great and heauy afflictions and persecutions: *Acts 20. 23. 2. Cor. 11. 23.* yet he testifieth that *the testimony of his conscience was his reioicing: 2. Cor. 1. 12.* Therefore often elsewhere he professeth
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that he was so far from being ashamed of his crosses and manifold troubles, that he did rather reioice and glory in them, and so we see indeed, that he and *Silas* being in prison, did not mourne and weep, but sang Psalmes euen at midnight: *Acts 16. 25*. The like ioy we read to haue been, if not in all, yet diuers of the martyrs mentioned in the book of the *Acts* and Monuments. Yea the truth is, that in respect of the premises the meanest child of God that hath faith and regeneration but as a grain of mustard seed, hath more sound and true matter of reioicing (euen in afflictions) then the greatest, the richest and the mightiest monarch in all the world, that hath not receiued the spirit of adoption. Yea, how can they reioice that haue no communion with Christ, that are dead in their sinnes, that are no better then fooles and madmen, that are in bondage vnto sins, yea, vnto satan himselſe, that haue no freedom in heauen, neither any trade for any merchandise thereof, whose sins doe all remaine in the book of Gods account, and that may continually feare when God will enter into iudgement with them, that haue no liberty to come to God, once to aske pardon of the said sinnes, because they haue not faith wherein they should offer vp their praiers, and without which all their praiers are abominable vnto God: that haue no benefit by the word of God, either for their direction, or for their comfort, or for their defence against the enemies of their saluation, & that therefore are alwaies naked and lie open to all their assaults, & that much lesse haue any thing to do with the sacraments which are seales of Gods word: that haue no right or interest in any blessings of this life, but shall giue an account of euery thing they haue had & vsed, as vsurers, & as thieues, against whom all things work together for their euill, prosperity and aduersity, friends and foes: their good deeds which they seem to haue done as well as their apparant euill deeds: that are excluded out of the kingdome of heauen and are in the state of condemnation, euen so long as they continue without the spirit of adoption: condemned already: what ioy, I say, can any haue that are in such a case, though they be neuer so great, neuer so rich, and neuer so mighty monarchs in the world? Verily as they shall (if they repent not) bee throwne into vtter darknesse where shall bee weeping and

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gnashing of teeth, and where they shall be tormented for euermore with the diuell and his Angels: so if they know their wofull and miserable condition, they haue cause to mourne and to houle continually in this life: yea, more cause to doe, then the poorest man in the world good or bad: because the more God doth aduance them in this world, the greater shall their damnation bee in the world to come, if in this life they do not glorifie God according to their said aduancement. Sith that the children of God haue such ioy and peace, as that no afflictions doe or can expresse the same, how great is their dignity in that behalfe? Their ioy I grant, may be and sometime is eclipsed and obscured for a time, by the same meanes whereby it is so with their peace: for such as any mans peace is, such is his ioy: but as the sunne being sometime eclipsed by the interposition of the moone betwixt vs and it, and more often darkned by thicke and blacke clouds, doth notwithstanding break out againe and shine as bright as before: so it is with the children of God. Their ioy is sometime obscured and hidden, not onely from others, but also from themselves. But *though they weep for a time, yet their sorrow shall be turned into ioy, and their heart shall reioice* (for the most part in this, and most certainly in the life to come) and their ioy *shall no man take from them: Iob. 16. 20. 21.* As the wicked shall mourne, and no man shall be able to comfort them (as before we haue seen by the examples of *Saul* and *Iudas*) so shall the children of God reioice, and no man shall take their ioy from them. Though sometime they lie *among poors* (or stones, and by many afflictions be as it were coloured) yet *they shall bee as the wings of a Dove that is couered with siluer, and whose fethers are like yellow gold: Psal. 68. 13.* they shall haue beauty for ashes, the oyle of ioy for mourning: the garment of gladnesse, for the spirit of heauinesse: *Isai 61. 3.* yea euen in their heauinesse their ioy from aboue is greater then their mourning here below. As *Sampson* found hony and the hony combe in the carkasse of a deuouring lyon: so the children of God find most sweet comfort euen in the very belly and bowels of those afflictions which deuoure the wicked: The riddle of *Sampson* touching the foresaid hony (*one of the eater came meat, and out of the strong*

strong came sweetnesse) was inexplicable to the Philistims till *they had ploughed with Sampsons heifer: Iudg. 14. 14.* so indeed that the children of God are cheerfull and comfortable, euen full of ioy and gladnesse in their pouerty, reproch, sicknesse and such other like aduersity, seemeth a thing very strange to the vngodly, and no man can explicat or expound the same, but only the children of God, and they that haue *ploughed with their heifer*, that is, with the same spirit of vnderstanding, wherewith they and they only are indued. For they only haue that *white stone* (spoken of before) *wherein is a new name written, which no man knoweth but he that receiueth it: Rev. 2. 17.* And how great the peace and the ioy of the children of God is, and how truly it may be said to passe al vnderstanding, and to be *unspeakable and glorious* (as before we heard it to be called) doth not only appeare by the feare and grieve of the wicked, but also by the like afflictions, trouble, and heauinesse of mind sometimes in the godly, when God, for the reasons (before spoken of) hideth his face from them. For that which is said generally of all creatures, may particularly be said of them: *if thou hide thy face they are troubled: Psal 104. 29.* By this trouble (I say) of the godly themselves, when sometimes for a time they haue lost their former ioy and peace, it appeareth, how great their said peace and ioy is, and how worthie of that commendation, which before we haue heard to be giuen vnto it. For aske one of them that haue for a season lost their former peace and ioy, and that are troubled in that behalfe, yea aske the very wicked themselves, which feeble the terrors of an euill conscience, and feares of Gods wrath, aske (I say) either the one or the other, what they would giue for a release from their troubles and feares, and for comfort, and they will crie out with teares, that if they had a thousand worlds, they would giue all for true peace and ioy. Consider how the Church mourneth for neglect of her beloueds voice, yea how her heart fainted in that behalfe, and how she charged the daughters of Ierusalem, that if they did find her welbeloued, they should tell him that *she was sicke of lone for him: Cantic. 5. 6.* how *Danid* also was troubled, when he

wanted that peace and ioy which before he had, we haue already shewed. Touching the ioy of the wicked which seemeth to be very great: first the truth is, that it is a painted and pictured ioy, without any ground: yea without any substance: it is only in face and countenance, and (as we say) from the teeth: it is not from the heart: it is but as the laughter of phrensie and madnesse in the pangs of death. Secondly, it is therefore very short and vncertain: as it is said of the laughter of *fools*, *that it is like the cracking of thornes under a pos*: Eccl. 7. 8. though it make a great blaze & a loud noise for a time, yet on a sudden it vanisheth and commeth to nothing. Thirdly (which is more then the former) the more the wicked laugh and are merry here, the more they shall weep and mourne and houle in the world to come. As the strongest wine makes the sharpest vineger, even such as will fetch off the skin from the rough of ones mouth; so the greater the prosperity of the wicked is, the greater shall be their calamity, and their greater ioy shall be turned into the greater heauinesse. But because many things beforewritten, of the prosperity of the wicked, may likewise bee referred to that point of their ioy which ariseth from no other cause then from their prosperity, therefore I will here cease to write any more thereof.

To conclude this point of the ioy and peace of the children of God, as they haue better cause of peace and ioy then all the wicked in the world (though kings and Princes) so their peace and ioy cannot but be much greater, how poore, base and miserable soeuer they seem to be in the world, and are indeed touching their outward state. They may reioice when the wicked (even Princes) may mourne: they may laugh, when such may weep: they may sing, when the others for all their wealth, pleasures, friends, power and authority, and glory, may cry and houle. As the Virgin *Mary* was saluted in this manner, *haile Mary (or reioice Mary) thou art freely beloved, the Lord is with thee, &c.* and againe, *fear not, for thou hast found fauour with God, for thou shalt conceive in thy womb & beare a son, and call his name Iesus: Luk. 1. 28. 29. 30.* and as the Angell said to the shepheards, *bee not afraid, behold I bring you glad*

glad tidings of great ioy which shall bee to all people, that vnto you is borne this day in the City of Dauid a Saviour, which is called Christ the Lord: Luk. 2. 10. So no man will denie but that *Mari*e and the shepheards had cause to cast away feare, and to bee glad, and to reioice both in respect of the person that did bid them so to doe (the same being a blessed Angell) and also in respect of the message it selfe; and that she had *found fauour with God, and should conceive and beare a sonne, which should be called Iesus, because he should save* (and hath saued) *his people from their sinnes*: Matth. 1. 21. and that when the Angels did so appeare vnto the shepheards, the same Sonne was then borne into the world. How much more then may all the children of God now throw away all feare, and reioice (*euery with ioy unspeakable and glorious*) sith not only Christ Iesus is borne, but hath also suffred, is risen againe, and hath ascended into heauen, hath accomplished all things for our saluation that were written of him, and doth sit at the right hand of God the Father in all power and glory, to protect vs from all our enemies, and to make intercession for vs: sith (I say) Christ Iesus hath not onely done all this for vs, but is also *concerned and formed* (spiritually in vs: Gal. 4. 9. and sith we haue put him on as a garment: Rom. 13. 14. and sith he dwelleth in vs as in a temple, and hath made himselfe one with vs, and vs with him: Ioh. 17. 22. (as before hath beene shewed) and sith by all these things he doth assure vs of the perfection of the whole worke of our saluation, and of neuer leauing vs till hee haue brought vs where himselfe is, there to behold his glory, and to bee partakers thereof, and that our ioy may indeed be full, neuer againe mixt with any drop of heauinesse, neither euer any whit obscured or ouercast with any mist of sinne or affliction?

Verily there is no question but that euery one of Gods children in respect of all things pertaining to their saluation already wrought by our Saviour, and in respect of their assurance of that which remaines for themselves in particular, hath more cause to reioice, then either *Mari*e or the shepheards had by vnderstanding onely of Christ to bee conceiued and borne, or to bee already

wanted that peace and ioy which before he had, we haue already shewed. Touching the ioy of the wicked which seemeth to be very great: first the truth is, that it is a painted and pictured ioy, without any ground: yea without any substance: it is only in face and countenance, and (as we say) from the teeth: it is not from the heart: it is but as the laughter of phrensie and madnesse in the pangs of death. Secondly, it is therefore very short and vncertain: as it is said of the laughter of a foole, *that it is like the cracking of thornes under a pot: Eccl. 7. 8.* though it make a great blaze & a loud noise for a time, yet on a sudden it vanisheth and commeth to nothing. Thirdly (which is more then the former) the more the wicked laugh and are merry here, the more they shall weep and mourne and houle in the world to come. As the strongest wine makes the sharpest vineger, euen such as will fetch off the skin from the rough of ones mouth; so the greater the prosperity of the wicked is, the greater shall be their calamity, and their greater ioy shalbe turned into the greater heauinesse. But because many things beforewritten, of the prosperity of the wicked, may likewise bee referred to that point of their ioy which ariseth from no other cause then from their prosperity, therefore I will here cease to write any more thereof.

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Verily there is no question but that euery one of Gods children in respect of all things pertaining to their saluation already wrought by our Saviour, and in respect of their assurance of that which remaines for themselves in particular, hath more cause to reioice, then either *Mari*e or the shepheards had by vnderstanding onely of Christ to bee conceived and borne, or to bee already

borne, but not hauing accomplished it for which hee was borne. As there can be no greater indignity offered to an honest man, promising any thing which he is able to performe, and giuing earnest vpon his promise, and further also binding of himselfe to performe all that he hath promised, then to doubt of his promise, earnest, and further assurance: so, yeaten thousand times greater indignity is it to God, for vs to doubt of the things before mentioned, God hauing not only promised them, but also made vs far better assurance of them then all the Princes in the world can make of any thing they promise. So far is the full perswasion of these things, and ioy according, from all presumption against God, as the Papists doe most boldly and wickedly affirme. Thus therefore I conclude this part, that euery one of Gods children being the seed which the Lord hath blessed, yea being that seed only, may say as the Prophet saith they should say, *I will greatly reioice (or reioicing I will reioice) in the Lord, and my soule shall bee ioyfull in my God, for he hath clothed me with the garments of salvation, and covered me with the robes of righteousness: he hath decked me like a bridegroome, and as a bride wreath her selfe with her iewels: Isai 61. 9.* In respect of this ioy of the children of God (euen of the meanest of them) the ioy of the wicked is nothing but sorrow, griefe, anguish, and vexation of spirit. Thus much of the peace and ioy of the children of God.

CHAP. XXVIII.

Of the benefits that other doe enioy by Gods children.



HAuing thus spoken of the exceeding great benefits which the children of God enioy themselves: for the further declaration of their dignity, let vs also take a view of those benefits which other doe enioy by them. Here let vs vnderstand, first that they hurt no body, but suffer euery one with whom they doe liue, or with whom they haue any dealings, to liue in peace, and quietly to enioy their owne. Secondly, that they are many waies helpfull, and do much good vnto other.

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The first is no small matter if we consider how harmfull the wicked are continually vnto all, with whom they dwell, as to some by their prophaneesse and impiety, either animating them to the like, or discouraging them from the contrary: so also to other by their vnreuerend behauiour towards their superiors, by their pride and violence against their inferiors, by their contempt of their equals, by their cruelty and vmerci-fulnesse in word and deed, by their vnchast speech, gesture, and other actions: by vniust dealings touching the goods of their neighbors, and by their backbitings, slanderings, and false accusing, and otherwise defaming of them. They that haue daily experience or haue heard of these things, would thinke it a great benefit to liue where they might be without feare of such damage. And that this is a benefit and so to be accounted, appeareth by the words of *Nabals* seruants to *Abigail* after that *Nabal* had so wickedly and churlishly sent away the messengers of *Dauid* empty. For they doe amplify the churlish and wicked answer of *Nabal* to *Dauids* messengers, as by some kindnesse of *Dauid* towards them in the wilderness, so also by pleading that they had no displeasure, neither had missed any thing so long as they were conuersant with them, when they were in the fields: 1. *Sam.* 25. 15. But are these things all? No verily: but as themselves do no hurt to other, so likewise they are great meanes to keep other from doing that euill against God, against their neighbors and against themselves, which otherwise they would commit: for who seeth not that the wicked conuersing daily with the godly, and being especially in their company do refrain from many sinnes, many othes, many blasphemies, many curses, from much vaine talke, filthy speech, & much foolish iesting, from other outrages also which they would freely commit if they were by themselves alone. Many times also the Lord keepeth the reprobate themselves from some hainous sinnes for the godlies sake, which otherwise they would greedily commit. Did not God keep *Abimelech* king of *Gerar*, from defiling *Sara* for *Abrahams* sake? *Gen.* 20. 6. and may not the like be said of many other? Doubtlesse this is partly the meaning of that which is written of *Herods* feare and reuerencing of *Iohn Baptist*, that

is, of the feareing to commit some euils for his sake, from which otherwise he would not haue refrained: *Mark. 6. 20.* So that *Eſau* hoped of the death of *Iſaac*, and then purposed to haue killed *Jacob*, what doth it else import, but that in the meane time he feared the committing of that fearefull murder for *Iſaac* his sake? *Gen. 27. 41.* But not to stand vpon this, let vs come to the good they doe to other.

Heere at the first let it be considered, that as God made the woman first to be an helpe to the man, so by this first combination of man and wife there is exceeding benefit of the one by the other, where both parties ioined together are the children of the Lord. For there the husband loueth the wife euen as Christ loueth his Church, accounting her as *flſh of his flſh, and bone of his bone*; cleauing only vnto her, protecting her from all wrong, instructing her where she is ignorant touching her saluation, increaſing the knowledge which ſhee hath, bearing with her in her weakneſſe, prouoking her to all good duties belonging to her ſex and calling. So the wife reuerencing the husband, is in all things in the Lord ſubieſt vnto him, and ordered by him; gouerning the things wiſely that are committed to her charge, for the good of her family; not onely bringing forth children as the Lord bleſſeth the marriage bed vnto them; but much alſo helping her husband in the Chriſtian education of them in the feare of the Lord. So *Beethſeba* helped *Dauid* in the instructing of *Salomon*: *Pro. 31. 1.* *Dauid* himſelfe being imploied in the publike affaires of the kingdome. So *Lois* the grandmother, and *Eunice* the mother of *Timotheu*, were great helpes (or rather more then helpes, doing all themſelues alone) for the instructing of *Timothe* in the Scripture from his childhood. Furthermore, the Chriſtian wife is an helpe to her husband, by ouerſeeing the waies of her ſeruants, and ſeeing them to doe their worke early and late. Both ſuch parties alſo are comfortable one to another, in proſperitie reioicing together, in aduerſity mourning together; and ſo bearing one anothers burdens, that betwixt both it is the lighter. This mutuall helpe and benefit that the man and wife, being both the children of God, haue one by another, is more apparent by the great hindrance

drance that the one hath by the other, either where they are both wicked, or where they are vnequally yoked, the one straining vpward towards heauen, the other drawing downewards euen to hell. Yet where there is such an vnequall match, sometime the beleeuing wife saueth the vnbeleeuing husband, sometime the vnbeleeuing wife is saued by the beleeuing husband, the one conuerting the other : 1. Cor. 7. 14.

Touching the children: of such parents, oh in how happie state & condition be they, in respect of the children of other ! For first of all they are within the Couenant of God made with their parents for this life and for the life to come, whereby God doth bind himselfe *to be their God, and the God of their seed* : Gen. 17. 7 8. and to *blesse them that blesse them, and so curse them that curse them* : Gen. 12. 3. Yea though but one of the parents be the childe of God, and the other none of Gods children, yet the children of two such so vnequally yoked, are within the Couenant by vertue of that party which is the childe of God : 1. Cor 7. 14. Is not this a singular benefite, to be within the Couenant of God ? It was a great honour to *Abraham*, that *Abimelech* king of *Gerar* came to him, and made a Couenant with him : Gen. 21. 27. How great then is this honour, that the Lord of heauen and earth, the king of kings, vouchsafeth to looke downe from heauen, yea as it were to come down from heauen, and to make a Couenant with man ! yea with poore miserable man, that would neuer so much as once haue looked toward heauen, but onely to make warre with heauen, and with God that dwelleth in heauen: euen with euery man (I say) and woman that feareth him : yea not only with them, but also with their posteritie ! Verily this Couenant is the more, because by vertue thereof it is said, *The children of thy seruants shall coninne, and their seed shall stand fast in thy sight* : Psal. 101. 28. And againe : *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandements : his seed shall be mighty vpon earth : the generation of the righteous shall bee blessed* : Psal. 112. 1. 2. If children receiue not benefite by this Couenant, it is because they themselves doe breake Couenant with God, and doe not honour *the God of their Fathers, and serue him with a perfect heart and willing mind*, as *Dauid* exhorteth *Salomon* :

Salomon: 1. *Cron.* 28. 9. and in this respect the children of God may be said *to fall away from God and to goe backe*, (albeit they themselves neuer had any grace of God, neither euer walked with God) because by their wickednesse, they doe in a manner disclaime and renounce the couenant of God made with their fathers. So *Manasses* at the beginning of his raigne, and long before he had repented or entred into the way of walking with God, euen when he did euill in *the sight of the Lord like the abomination of the heathen*, &c. is said to haue *gone backe*: 2. *Chro.* 33. 2. 3. viz. because he had transgressed the couenant which God had made with his father *Ezekiah*, and walked not in the waies of his said father: Norwithstanding although some of the next children of the children of God, or the whole next posterity of such, do fall away and so renounce the couenant of God, yet this doth not altogether abrogate and disanull the said couenant of God made with the good parents of the said children: because the efficacy thereof doth not appeare in their next generation. For the couenant of God is made to thousands of *them that love him and keepe his commandements*. Though some boughs of a good tree be broken off, and so wither and come to nothing, yet the stock and root remaining, there may other spring out as good as any at the first: so is it with the children of God, with whom God hath made his couenant. One or two, yea many whole generations may be cut off or fall away, yet the couenant of God remaineth with the stock or root and first parents. This *Paul* doth excellently handle by this very similitude touching the Iewes: *Rom.* 11. 16.

This is further manifested, if we consider, that after the daies of *Salomon* there was often succession of euill kings to good kings, and yet the couenant made with *Dauid* remained firme and inuiolated. Yea, after the daies of *Iehoshaphat* the kingdom of *Iudah* continued by succession, for many yeers together in the hands of wicked kings, none other of the house of *Iehoshaphat* being mentioned to haue feared God. For first succeeded *Iehoram*: 2. *Kings* 8. 16. and 2. *Chro.* 21. 1. then *Ahaziah*: 2. *Kings* 8. 24. 2. *Chro.* 22. 1. then *Hathathiah* 2. *Kings* 11. 3. 2. *Chro.* 22. 10. or rather (because she was but an vsurper) *Ioaish*: 2. *Kings*

2. Kings 12. 2. 2. Chro. 23. 4. Fourthly *Amatziab*: 2. Kings 14. 2. 2. Chro. 25. 1. Fifthly, *Izziah*, or rather *Azariah*: 2. Kings 15. 1. 2. Chro. 26. 1. Sixthly *Iotham*, 2. Kings 15. 33. 2. Chro. 27. 1. Seuenthy *Abaz*, 2. Kings 16. 1. 2. Chro. 27. and then *Hezekiah*, 2. Kings 18. 1. 2. Chro. 29. 1. So between *Iehoshaphat* and *Ezekiah* two good kings of *Iudah* there were seuen wicked kings all succeeding one another, besides *Harhaliab*, that immediatly after *Abaziab* vsurped the kingdom. All these seuen kings, I say, were euill and vngodly, though some of them at their entrance into their kingdoms made great shewes of godlinesse. Neither had any of these seuen any good child, for ought that we know; but only *Abaz*, whom *Ezekiah* his sonne succeeded. Yet in the daies of *Hezekiah* the Lord comforteth him against *Zenaherib*, and promiseth to saue Ierusalem for his owne sake, and for *Dauid* his seruants sake: 2. Kings 19. 34. So he noteth that all the former succession of euill kings so long together, euen for the space of about 155 yeers, at least not much lesse, had not disanulled and made voide the former couenant of God made with *Dauid*. Yea we may say more, that sometime the promise of the Lord made to the wicked (though indeed as they in some things resemble the children of God) is kept with their posterity and they also haue the benefit of it: This hath been shewed before by the performance of Gods promise made to *Iehu*, euen to his sonnes afterward (though all wicked) to the fourth generation. What a gracious priuiledge then is it to them that are the children of God indeed, that euen their children are by their parents within the couenant of God? Although also wicked children of good parents, doe deprive themselues of all benefits of Gods couenant, touching the life to come, yet they do receiue many by the same couenant touching this present life. *Ismael* had not only the seale of the couenant (circumcision) but for the covenants sake made with *Abrabam*, God heard him praying for *Ismael* that he might *liue in his sight*, and answered him most graciously, saying, *As concerning Ismael I haue heard thee, for I haue blessed him and will make him fruitfull and will multiply him exceedingly: twelve Princes shall he beget, and I will make a great nation of him*: Gen. 17. 18. By the said example of *Ismael*, and
by

by the benefit he had by the prayers of *Abraham* praying for him; wee see, the posterity of the children of God to haue great benefit by the prayers of their parents. If the prayer of *the righteous* auaileth much for any, if it be fervent: *James 5.17.* much more may wee assure our selues that the prayers of *the righteous* parents for their children doe auail much, because they will pray most fervently for them. If God heard *Abraham* praying for wicked *Ismael*, he will also doubtlesse heare other parents, praying for their children in the faith of *Abraham*: especially for such children, as doe themselves also beleue. Therefore the Gospell testifieth, how many children were sometime restored from death to life, and sometime were released from a bodily possession of satan, by the suit of their godly parents to our sauiour in their behalfe: *Mat. 9.18. Mat. 15.22. Mat. 17.14. Mark 9.17.* Great likewise is the benefit of Gods childrens children, by better education, better precepts, better exercises of religion, better chastisements and corrections, and better example of life and conuersation then the children of the wicked for the most part haue. As the children of such parents as are themselves the children of God, haue these benefits by their such parents, so likewise great is the benefit and comfort that such parents haue by their children, that walke in the couenant of God: viz. by their feare of God, by their obedience to them, and their prayers for them, and by their good behauiours towards all other: in which respect *Salomon* doth often commend such children, in the book of the Prouerbs: *A wise sonne maketh a glad father: Prou. 10.1. and 15.20. My sonne if thou be wise mine heart shall reioice, and I also: Prou. 23.15.* and againe, *the father of the righteous shall reioice: he that begetteth a wise sonne shall haue joy of heart: thy father and thy mother shall be glad, and she that bare thee shall reioice: verse 24 25. My sonne be wise and reioice mine heart, that I may answer him that reprooueth me: Prou. 27.11. and 29. 3.* sometime also it commeth to passe that good children become parents to their parents, by releueing them in their necessities, and helping them in their outward state: so *Ioseph* is said to haue nourished his father *Iacob*, and all the rest of his sonnes, and their families: *Gen. 45.18. and 47.12.* so likewise *Ruth* was a great helpe
for

for maintenance to her mother in law *Naomi* : and much other comfort had *Naomi* by her in her old age. The contrary is manifest of wicked children, both by many sentences in the *Proverbs* before alleged, and also by many examples, of *Ismael*, *Esau*, the sonnes of *Eli*, *Hophni* and *Phineas*, *Amnon* and *Absolon* the sonnes of *Dauid*, and of many other.

As it is thus betweene the husband and the wife, and parents and children, that are themselves the children of God ; so the master and seruant that are the children of God haue much greater benefit one by another, then wicked masters and seruants haue : for how great was the mutuall comfort both that *Abraham* had by the faithfull seruice that his seruant performed, whom he imployed about a wife for his sonne *Isaac* ? and also that the same seruant had by the former instruction and example of *Abraham*, whereby no doubt he was brought to make such conscience offaithfull seruice vnto *Abraham* ? For doth not the Lord himselfe say of *Abraham*, *I know him, that he will command his seruants and his house after him, that they keepe the way of the Lord, to doe righteousness and iudgement* ? Gen. 18. 19. Yea wicked masters haue great benefit by such seruants as are the children of God. *Laban* an Idolater could say of *Iacobs* seruice, *I haue perceiued that the Lord hath blessed mee for thy sake* : Gen. 30. 27. *Potiphar* *Iosephs* master saw that the Lord was with *Ioseph*, and that the Lord made all to prosper that was in his hand, and so *Ioseph* found fauour in his sight, and serued him, and he made him Ruler ouer his house, and put all that he had in his hand : and from that time that hee made him Ruler ouer his house, and ouer all that hee had, the Lord blessed the *Egyptians* house for *Iosephs* sake, and the blessing of the Lord was upon all that he had in his house, and in the field : Gen. 39. 2. Yea *Potiphar* had a further benefit by *Ioseph*, because when his wife most impudently inticed him to filthinesse with her, *Ioseph* most gratiouſlie denied it, and said, *Behold my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand. There is no man greater in this house then I, neither hath he kept any thing from mee, but only thee, because thou art his wife : how then can I doe this great wickednesse, and so sinne against God ? And albeit she spake to Ioseph day by day, yet hee hearkned not vnto her*

her to lie with her, nor to be in her companie: *Ge. 39.8.9.10.* Was not this a great benefit, so to haue his wiues chastitie preferred, she herselfe prostituting and offering her selfe to such wickednes, and seeking it from time to time. By this example also that is made more manifest that I said before, viz. that other haue benefit by the children of God, in as much as they doe them no such hurt as the wicked are ready to doe vpon euery occasion, bee it neuer so slight or slender, yea sometime without any occasion. Thus we see the benefits that other haue by the children of God in a familie, both the children of God themselves one by another, and also the wicked and vngodly.

In like maner other also abroad haue great benefit by the children of God. Touching the aduancement of the children of God to ciuill magistracie, it is thus said: *When righteous men reioice* (that is, are aduanced to great dignitie and Magistracie; for so the opposition following sheweth, that these words must be thus interpreted) *there is great glo: y*: (that is, there is great prosperitie of all states and degrees) *but when the wicked rise up, euery man is pried into*: *Prou. 28.12.* that is, euery mans outward state is so sifted, and loaded with taxations and impositions, that he hath small cause of ioy. The like is, *Pro. 29.2.* *When the righteous are increased* (in honour and authoritie) *the people reioice*: *but when the wicked man beareth rule, the people sigh.* To the same purpose belongeth that, *Eccl. 10.16.17.* *Woe to thee, O Land, when thy King is a childe, and thy Princes eat in the morning*: *Blessed art thou, O Land, when thy King is the sonne of the nobles, and thy Princes eat in time for strength, and not for drunkennesse*: that is, That Land is happy and full of blessings, whose Rulers descended of the race of the children of God, and are themselves so also. For this (as we heard before) is only true nobilitie. By all these sentences we see both that euery people hath many blessings that haue the children of God (as sonnes of the King of Kings) to be their Rulers: and also that much miserie and many calamities are there where vngodly men beare sway. As the people haue many blessings when God aduanceth his children to be gouernours ouer them; so Magistrates are so much the more happie, by how much the greater number of the children of God they haue

haue within their dominions, or vnder their government. Indeed *Haman* said to *Ahasuerus*, *There is a people* (meaning the Iewes and the people of God) *scattered and dispersed among thy people in all the prouinces of thy Kingdome, and their Lawes are diuers from all people, and they doe not obserue the Kings Lawes: therefore it is not the Kings profit to suffer them: Ester 3.8.* But Queene *Ester* speaking by a better spirit, euen by the spirit of truth, that cannot lie, and intreating the repeale of the Kings edict, which the said *Haman* by the former accusation had procured against the Iewes for their destruction, pleadeth the contrarie, and saith, that *if the aduersarie should preuaile for destroying the Iewes in such manner, hee could not recompence the Kings losse: Ester 7.4.* So diuers other aduersaries, *Rehum* and *Shimsai*, and other wrote to King *Artasbastes*, that *Hierusalem* had beene a rebellious Citie, and wicked: and so *Artasbastes* himfelfe by letters acknowledged as much: *Exra 4.12.* But *Darius* vpon better grounds writeth that kindnesse should be shewed towards the building of that Citie, and the house of God therein, and that to this end, *that they might pray for the Kings life, and for his sonnes: Exra 6.10.* So hee shewed, that hee rather hoped for a blessing vpon himfelfe and his sonnes, then feared any euill by the Iewes. Experience also sheweth, both what true loialtie and safetie Kings and Princes (as well Popish, and otherwise wicked, as godly and religious) haue had by Protestant and truly religious subiects, that haue been the children of God; and also what treacherie and treasons haue beene continually wrought by wicked subiects, especially by Papists, against their Soueraignes, as well Papists as Protestants.

And touching Ministers of the Gospell, infinite are the benefits that the people enioy by them: by their publike preachings, by their priuate instructions and consolations, by their good example, and by their prayers: yea one faithfull Minister is the strength of the whole kingdome wherein hee liueth. Not only did *Elisha* crie after *Elijah* when he was taken away, as he saw him carried vp in a whirlewinde into heauen, *My father, my father, the chario: of Israel and the horsemen there- of: 2. King. 2.12.* But *Iosiah* also the King of *Israel* (euen an ill

King) comming to *Elisba* when hee lay sicke euen vpon his death-bed, wept in like maner ouer him, & most mournfully said, *O my father, my father, the chariot of Israel, and the horsemen of the same* : 2. King. 13. 14. They also that obey the doctrine and exhortations of such Ministers, and follow their godly example, are not onely a great benefit vnto them, by maintaining them, and making them partakers of all their goods, *Gal. 6. 6.* but also by their praers (as hath been shewed) and diuers other meanes. Therefore the Apostle *Paul* called the *Philippians* his ioy and his crowne, *Phil. 4. 1.* And the Apostle *Iohn* to the elect Lady saith, *I reioiced greatly that I found thy children walking in the truth* : 2. Ioh. 1. 4. And afterward he biddeth her and hers to looke to themselves, that (saith he) *we lose not those things which we haue done, but that wee may receiue a full reward.* To *Gaius* also he writeth thus : *I haue no greater ioy then this, to heare that thy sonnes walke in truth* : 3. Ioh. 4. On the contrary, when the Ministers of the word are not the children of God, they are great pests and plagues to the people, euen as wolues to the sheepe. And when the people be wicked, they are as great a griefe and vexation to the Ministers : *Ier. 20. 7.* to the end of the chapter, and 15. 10. &c. That which I haue said hitherto, may be said also of other betwixt whom there is any special bond. The more that any man is the child of God, the more benefit hath euery one, kinsman, friend, and other, by him : viz. by his speech and communication, and by his life and conuersation : for in both those respects he shines as a light in the midst of a crooked and peruers generation, to giue direction in the darknesse of this world by holding so forth the word of life, that other may the better walke towards heauen, *Phil. 2. 15.* His mouth will speake of wisdom, and his tongue will talke of iudgement : the Law of his God is in his heart, *Psal. 37. 30. 31.* The lips of the wise doe spread abroad knowledge, but the hearts of the foolish do; b not so : *Pro. 15. 7.* The tongue of the iust man is like fined silver : but the heart of the wicked is little worth. The lips of the righteous feed many : *Pro. 10. 20.* they admonish also them that are unruly. They comfort the feeble minded : they beare with the weake : they be patient towards all men : they doe not recompence euil for euil to any man : but euer follow
that

th. 11 which is good both towards themselves and towards others : 2. *Theſſ.* 5. 14. 15. They exhort one another daily while it is called to day, lest any should be hardened through the deceitfulness of sinne, and so depart from the living God : *Heb.* 3. 12. They consider one another, to provoke (or whet) to love and to good workes : they forsake no the fellowship that they have one with another in the exercises of religion : *Heb.* 10. 24. They are mercifull, and lend : they distribute and give to the poore : *Pſal.* 112. 5. They doe good, and be rich in good workes, ready to distribute and communicate : *1. Tim.* 6. 18. They are iust, and give to every man his right, owing nothing to any man but love : *Rom.* 13. 8. If in the time of their ignorance and their vnregenerate state, or afterward, through the corruption of nature, they have taken or gotten any thing vniustly, being converted, and knowing the wrong they have done, they will willingly make restitution, with recompence also for their wrong. So did *Samuel* offer to doe if any man could have charged him iustly with doing wrong to any : *1. Sam.* 12. 3. So did *Zacchew* *Luk.* 19. 8. They comfort the afflicted : they strengthen the weak : they raise up them that are fallen, by the spirit of meeknesse, considering themselves, lest they also be tempted : *Gal.* 6. 1. That which *Iob* saith of himselfe, that he was eyes to the blinde, and feet to the lame, &c. *Iob.* 31. 16. they likewise put in practise towards others in the like necessitie. Yea howsoever the wicked hate and abhorre the children of God, yet they also have great benefits by them. They fare the better for them euery day they rise : and the godly are the fairest flowers of the garland of the wicked. They escape many outward iudgements, and enioy the like mercies by their meanes. This is plaine, not onely by the words of *Ioash* King of *Israel*, touching *Elisha* ; neither by the example of *Laban*, that confessed himselfe to have fared much the better by *Iacob* ; and of *Potiphar*, who saw that God blessed him for *Iosephs* sake : but also by diuers other examples. The whole world escaped drowning so long as *Noah* was among them. Fire and brimstone came not from heauen vpon *Sodome* and *Gomorrha* all the while that *Lot* was in their Cities. For *Pauls* sake all that were in the ship in great danger were preferued, and safely set on land, though the

ship it selfe were broken in peeces : *Acts* 27. 14. The like may bee said of diuers other. As before wee heard, that sometime the wicked are kept from sinnes by meanes of the godly, so also they are sometime prouoked to doe that good by them, which otherwise they would not doe. Did not *Saul* many good things, in suppressing of the Witches, &c. by the meanes of *Samuel*, which otherwise hee would not haue done ? Did not *Ioash* King of *Iuda* most worthily repair the house of the Lord, and otherwise doe that which was upright in the eyes of the Lord all the daies of *Iehoiadab* the Priest ? who notwithstanding as soone as *Iehoiadab* was dead, hearkned to the flatteries of the Princes of *Iudah*, and fell so greuously, that hee commanded *Zachariah* the sonne of the foresaid *Iehoiadab*, to bee stoned to death, onely for rebuking him by the word of God for his sinnes, and exhorting him and the rest of the people to repentance : 2. *Chron.* 24. 2. and vers. 17. 18. 19. Is not *Herod* said to haue done many things by meanes of *Iohn Baptis* ? *Mark* 6. 10. Neither onely doe the children of God much good generally to the wicked, but euen particularly also to them that are their enemies, according to Gods Commandement in that behalfe, doing well to them that hate them, and praying for them that persecute them and hate them : *Lue* 6. 27. If also they that hate them bee hungry, they giue them bread to eat : if they bee thirstie, they giue them water to drinke : *Prou.* 25. 21. *Rom.* 12. 20. And all this they doe, as they are the children of God, and that they may declare themselues so to bee : *Matt.* 5. 45. As our Sauour the naturall sonne of God healed the high Priests seruants eare that *Peter* had with his sword stricken off : *Luk* 22. 51. and praied for them that did crucifie him : *Luk* 23. 34. So *Stephen* one of Gods children by adoption, praied for them that stoned him to death, that God would not lay that great sinne to their charge : *Acts* 7. 60. So *Mela* a certaine Bishop of *Rhinocorum* set the best and daintiest fare hee had before them that were sent to kill him : *Sozomen.* Lib. 6. Cap. 31. *Polyearpus* did the like to them that were sent to apprehend him : *Enseb. Eccles. Hist.* Lib. 4. Cap. 15. Yea the children of God doe good not onely to the liuing, but also

also to the dead ; not by praying for them , whereby they should dishonour God, and doe them no good (as before hath beene shewed) but otherwise , and that both to their friends, and also to their enemies. So *Naomi* commended *Booz* for not ceasing to doe good to the liuing and to the dead : *Ruth* 2. 10. because hee had shewed great kindnesse vnto *Ruth* her selfe for her husbands sake that then was dead. So *Dauid* shewed kindnesse to *Mephibosheth* the sonne of his ancient faithfull friend *Jonathans* for *Jonathans* sake that was dead : 2. *Sam.* 9. 7. and commanded also *Salomon* his son to shew kindnes to the sons of *Barzillai the Gileadite* (then dead) because *Barzillai* whilst hee liued had shewed kindnesse vnto him : 1. *King.* 2. 7. The same *Dauid* also put the *Amalekite* to death that had brought him tidings of the death of *Saul*, and that had told him that hee had quite killed him being halfe dead before : 2. *Sam.* 1. 13. Then hee made likewise a most excellent mournfull song in commendation of the good things that had beene in *Saul* while hee liued : verse 19. Afterward also hee sent messengers vnto *Iabesh Gilead*, with great thanks (as it were) to them, and most high commendation of them, as men blessed of the Lord (or whom hee praied to bee blessed of the Lord) because they had shewed kindnesse to their Lord *Saul*, and had buried him : 2. *Sam.* 2. 5. Yet who knoweth not how mortall an enemy *Saul* had been vnto *Dauid* ? Neither do the children of God themselves onely good to their enemies, liuing or dead, but they sometime cause the very wicked that are wholly set vpon reuenge, to shew kindnesse to their enemies. For when *Elisba* had brought the armie of the *Aramites* that had beene sent to fetch him, into the midst of *Samaria*, so that they were in the hands of the King of *Israel*, and when the King of *Israels* fingers itched against them, so that hee said to *Elisba*, *My father, shall I smite them ? shall I smite them ?* (this repetition argueth that hee was very forward to haue smitten them) *Elisba* answered, *Thou shalt not smite them. Dost thou not smite them that thou hast taken with thy sword, and with thy bow ? Set bread and water before them, that they may eat and drinke, and goe to their master.* And so that King (though a

wicked man) did not reason the cause with the Prophet, or any whit cōtradict his cōsels; but most willingly *made great preparation for thē: 2. King. 6. 21.* By al these things we see what great benefits other of all sorts, superiors, inferiors, equals, good & bad, foes as wel as friends, the liuing & the dead, receiue by the children of God. If any that profess thēselues the children of God, be not thus beneficiall to other, or be hurtful to any, it is either because they are hypocrites, and bee not that in deed which they profess thēselues to be, or because the old man yet remaining in them, in some particulars preuaileth against their new man, and the flesh against the spirit of adoption, wherby they are regenerated, & do cry & cal God their father.

Let vs yet proceed a little further, & cōsider that the childrē of God are not only beneficiall to men both of their own sort & others; but that likewise other creatures fare the better for thē. As al things at the first were made for the vse of man very good when he should be made in the image of God, & in that respect were made (no doubt) the more excellent, that they might bee the better to serue him that should bee made more excellēt then they, to haue the dominion ouer thē: so it is not to be doubted, but that man falling away frō his excellencie, the rest of the creatures also lost a great part of their excellēcy & beauty, wherein before they were creat. d: that so stil there might be the fitter proportion betwixt thē & man who was to haue the vse of them. Therefore it is expressely said, that they grone, & as it were sigh with an earnest desire of release from that vanity, wherunto by the sin of man (at the first cōmitted, & daily increased) they are made subiect. As it is so with thē by the sin of man, so it seemeth probable (for in this case I am not perēptory) that as the nūber of Gods elect do daily increafe, & the image of God in mankind is generally more & more repaired, so the rest of the creatures of God find some release frō, or at least some mitigatiō of their former seruitude & bōlage by the vanity whereto they were & are yet subiect. Morcouer, as the childrē of God are fuller thē any other mē, of the works of iustice, mercy, & goodnes vnto men, so are they vnto other creatures, whether they be such as are cōmon, & wherein none hath any propriety, or such as particularly belong either to thēselues

or others. Touching the first, viz. such as no man can challenge any proprietic of, or any speciall right and interest, as the Lord hath commanded, that if a man doe finde a birds nest in the way, in a tree or on the ground, whether they be yoong or egges, and the damme sitting vpon the yoong or egges, that he that findeth such a nest, should not take the damme with her yoong, but that he should onely take the yoong, and let the damme goe : *Dent. 22. 5. 6.* as (I say) the Lord commandeth this, so the children of God that know this Commandement, are ready to shew mercy in that behalfe, according to the said Commandement. Touching such creatures as whereof some haue a proprietic, it is said to him that hath such creatures, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne : Dent. 25. 4.* which particular rule for the care of oxen that doe any thing for vs, is likewise to be vnderstood generally of euery other creature, the labour whereof we vse in our businesse. According to this precept *Salomon* speaketh of the practise of Gods children, and of other in that behalfe : *A righteous man regards the life of his beast : but the mercies of the wicked are cruell : Prov. 12. 10.* Daily experience also teacheth, that the godly haue great respect to their beasts, both for their worke, taking no more of them then they are able to do, neither laying greater burdens vpon them then they are able to beare : and also keeping them, and giuing them meat accordingly. Whereas on the contrary, we daily see the great crueltie of the wicked towards their working cattle, making them to worke as long as they can goe on their legges, yea sometime till they fall and sinke downe vnder their work, laying extreme burdens vpon them, keeping them so short for meat, that they haue nothing but skinnie and bone, and most cruelly beating them, as though themselves had made them, and were able either to restore them to life, or to make others new in their stead, when they had by such hard dealing killed them. The Lord sheweth how odious this is, by opening *Balaams* asse's mouth to reprove *Balaam* for smiting him for that wherein hee did better then hee : *Numbers 22. 28.* Touching such creatures as belong to other, the Lord commandeth thus : *If thou meet thine enemies Oxe or his Asse going astray, thou shalt bring him.*

to him againe. If thou seest thine enemies Asse lying vnder his burden, wilt thou cease to helpe him? (as if he should haue said, wilt thou be so hard hearted and vnmereifull?) thou shalt helpe him vp againe: Exod. 23. 4. As this is commanded, so the children of God are ready to performe it. In respect of this benefit that other creatures thus haue by the children of God, as also in respect of the bondage wherein they are by the sinne of man vnto vanitie, whereunto they are subiect, we may very well thinke, that if such creatures had knowledge, vnderstanding, and iudgement, to discern twixt the children of God, and the wicked, they would vtterly renounce all seruice of the wicked, and wholly and only with all willingnesse and cheerefullnesse submit themselues vnto the children of God. Thus much for the benefits that inferiour creatures (I meane the creatures of this nether world) doe receiue by them that are sealed with the spirit of adoption, and therefore are regenerated and borne againe to be sonnes and daughters of God. But is this all? Not so: wee may yet take one steppe further. And as before we descended from man to other base creatures heere below, so we may now from both those kinds ascend vnto the very heauens, that is, to principalities and powers in the heauenly places. Touching these therefore, it is first said by the Apostle, that this was one speciall end of his ministerie, and of the ministerie of the Gospell of others, viz. *to make cleere vnto all men what the fellowship of the mysterie is which from the beginning of the world had bene hid in God.* Wherefore vnto all men? That so vnto principalities and powers in heauenly places might be made knowne by the Church the manifold wisdom of God. Ephes. 3. 9. 10. By this place we plainly see, that the Angels haue the benefit of more knowledge then before they had, of the fellowship of the foresaid mysterie, and that by the Church. What is the Church but the companie of Gods children? This is the more manifest by that that there is said of that mysterie, *to haue bene before hidden in God himselfe, and not so to haue bene opened to the sonnes of men in other ages, as now it is: ver. 5. and so haue bene kept secret since the world began: Rom. 16. 25.* For doe not these phrales intimate, that the said mysterie had bene hidden so in God himselfe from

from the beginning of the world, that the very Angels themselves did not fully vnderstand it till it was made knowne by the Church? The same is to bee thought of many mysteries contained in the Reuelation, because it is said of the booke in the right hand of him that sate vpon the throne written within, and on the backe-side, sealed with many scales (whereby the Chapters in the Reuelation following seeme especially to be vnderstood) because (I say) it is said of that booke, *that none in heauen, nor in earth, nor vnder the earth, was able to open the booke, or to looke thereon, but only the Lion of the tribe of Iuda*, that is, Christ Iesus, *Reu. 5. 2.* This Lion of the tribe of Iuda doth not only vnderstand the same booke himselfe, but also by his spirit maketh it knowne to the Church, by whom also the Angels (attending thereupon in all assemblies thereof) seeme likewise to come to know it, and not by any immediate reuelation thereof vnto them in heauen, neither (as some doe weakly imagine) by contemplation of God himselfe, in whom all things, past, present, and to come, are as it were ingrauen. For so they should know the secrets of mens hearts, and the day of iudgement, which none knowes but God himselfe. For are not all these things ingrauen in God as well as others? I grant the Angels to know much more of their owne nature, and of the nature of God himselfe, then the Church knoweth, yea then perhaps is reuealed in the written word: yet this letteth not, but that the Angels may bee ignorant of the meaning of some things contained in the word, concerning Gods pleasure towards the Church, till the same by the spirit of Christ be reuealed to the Church. I will not so inlarge this point in this place as I see it handled in some late printed bookes: but I will content my selfe with this thus generally spoken thereof.

Another benefit of the Angels by the children of God is, that they haue great ioy of their conuersion and repentance. This our Sauour teacheth plainly by a double parable, *Luk. 15. 3. &c.* one of the lost sheepe, the other of the lost groat, for the finding whereof there was great ioy: the application of both which parables is thus made by our Sauour him selfe: *I say vnto you, that likewise ioy shall bee in heauen ouer one sinner*

that repenteth, &c. and againe, I say vnto you, there is ioy in the presence of the Angels of God for one sinner that conuerteth: 7. and 10. And indeed there is great reason of this their ioy: for doe men reioice in earth for the birth of a sinner? and shall not the Angels in heauen reioice for the regeneration of a christian? Doe men reioice for the birth of one of Gods enemies? and shall not the Angels reioice for the birth of one of Gods children? Doe the true subiects of an earthly prince reioice and declare their ioy by some testimony, at the birth of a child to such an earthly Prince? how much more should the Angels in heauen (Gods perfectest subiects) reioice at the birth of a child to God himselfe, the king of heauen and earth? euen of one that shall it selfe be, and is as soone as it is borne, not only a Priest but also a king, as before we heard? Is there ioy in earth for the birth of one that shall die againe, and perhaps a miserable death? how then should the Angels not reioice in the birth of one, that shall neuer die more: but shall liue for euer: a life of grace here till the time of translation from hence do come, and then a life of glory with themselves: yea, with Christ Iesus? Did the Angels reioice when Christ was borne a man vpon earth? and shall they not reioice when men are borne partaker of the diuine nature from heauen and for heauen? yea wherefore did the Angels so reioice at the birth of Christ? was it not because by his birth in the world many should afterward be borne vnto God? As soone as euer Christ had taken the book before spoken of, out of the hands of his Father, to open the same to the Church, how did the Angels reioice and sing for ioy, as wel as the 24. Elders? *Reu. 5. 8. 9.* Did they so reioice at the taking of the book to be opened to the Church? how much more cause haue they to reioice and sing when by the opening of the mysteries in the same book contained, men shall be enlightened with true sauing knowledge of God, and of his Sonne Iesus Christ, and be also new borne children vnto God? As the Angels doe thus reioice in the first regeneration of the children of God, that is, when men first begin to be the children of God: so it is not to be doubted, but that their ioy is increased, as such graces are increased in men, whereby they are the more declared both to men and Angels

to be so regenerated, and new borne vnto God. I might amplifie this point much more : but hauing been large in other things, it shall be sufficient thus briefly to haue spoken of this matter. So we see what great benefits, both men, and other creatures, the inferior creatures of this inferior world, and the superior creatures, euen the blessed Angels in heauen haue by the children of God. Is not this therefore a great increase of their dignity ? Is it not an high commendation of their state and condition ? That the wicked are hurtfull to all, and beneficiall to none, doth make their estate the more base and vile, abiect, and contemptible. Therefore that the children of God are hurtfull to none, and so beneficiall and helpfull to many, it must needs make their condition more honorable and noble.

CHAP. XXIX.

Of diuers similitudes and comparisons setting forth the dignity of Gods children.



O omit diuers other arguments whereby the dignity of Gods children might bee furthered, enlarged and illustrated, let vs now come to certaine comparisons. Herein I will a little transgresse the order of Logicians (as I haue not hitherto been curious therein) and therefore I will begin with some similitudes, whereby the holy ghost in respect of some things before handled, doth set forth the excellency of the children of God. From these similitudes I will proceed to other comparisons. Touching similitudes, the book of the Canticles is most plentiful in this behalfe. For whatsoeuer by similitudes is spoken generally in commendation of the Church, doth belong to all the children of God, as members of the Church. As therefore in respect of the excellent graces of God before handled (as it were the matter wherein stands the essence of the children of God) we heard the children of God to be compared to a *Dove*, whose wings are couered with siluer (that is, seem to be) and whose feathers are as yellow gold: *Psal. 68. 13.* so also to the whole Church Christ speaketh thus: *My loue behold thou art faire : behold thou art faire : thine eyes are like the Doves : Cant. 1. 14.* In the next Chapter the Church speaketh

speaketh thus of her selfe : *I am the rose of the field* (or rather the rose that groweth in sunshine places, that is most odoriferous) *and the lillie of the vallies* : verse 1. and in the next verse Christ applauding and approving the former similitude saith, *like the lillie among the thornes*, *so is my lome among the daughters* : in which comparison Christ plainly compareth the wicked; that are aduersaries to Gods Church, vnto thornes, good (in a manner) for nothing, but for the fire, and such as will continually pricke and otherwise annoy the children of God. Where this is to be obserued, that the Church her selfe speaketh not thus of the wicked, but that Christ calls them by the names of thornes, to teach the Church and every member thereof, to be sparing in iudging and censuring their aduersaries (how hurtfull soeuer) and to leaue iudging and censuring of them to Christ. But to returne to that former similitude of lillies, it is there and often afterward in the same book vsed to magnifie the state of Gods children as much aboue all other, as the lily of the open field (alwaies hauing the benefit of the sunne) is more beautifull then all other flowers; and this similitude is the more to be regarded, because our sauour speaking of the same saith, that *Salomon* in all his roialty was not clothed like one of them : *Mas. 6. 29.* yet was *Salomon* the most glorious king that euer was in the world. Our Sauour therefore teacheth the state of Gods children (being like to the lillies) to be more honorable then all the state of most glorious earthly kings. In the next Chapter our Sauour againe compareth his Church to a most straight pillar of smoke arising from the most rich and pleasant composition of odors, that can be deuised: euen made of myrrh, frankincense, and all the spices of merchandise : mounting (as it were vpward) toward God, as the accustomed incense prescribed by the law: chapter 3. 6. In the 4. Chapter, verse 1 Christ doth not only (as before he had done) compare the cies of the Church to the cies of a Doue, but saith also that *her lockes were within*, (not hanging out like the lockes of harlots) and that *her haire was like a flocke of goats which looke downe from the mountaines of Gilead*: that is, that all their outward behauiour was most comely to behold, as a flock of well fed goats kept in good order : Secondly, he addeth

Note.

addeth, ver. 3. that *her teeth were like a flock of sheep in good order, which go up from the washing: whereof euery one brings forth twins, and none is barren among them*: that is, whose Ministers of the word (which do as it were chew the cud for the souls of other) are all (touching principall points of doctrine and other behauiour) in good order, agreeing one with another, bringing forth fruit most plentifully, to the great increase both of the number of soules in the Church, and also of all good workes in euery particular member thereof. Yea hee addeth moreouer, verse 3. that *her lips are like the threed of scarles, and her talke comely*: (that is, all her speech was gracious) and that *her temples were within her lockes as a peece of a pomegranat*: that is, that her countenance was most modest and bashfull, as if she blushed, and were red cheeked, like a pomegranat. In the 4. verse he proceedeth to other comparisons, saying, that *her necke was as the tower of David, built for defense, and that a thousand shields hang therein, and all her targets off strong men*: whereby he signifies, that such as were to beare and sustaine her gouernment, were all like to *Davids* Tower, well replenished with all armour of prooffe, and such as were manifest arguments of most glorious victories. In the fifth verse hee saith yet more, that *her two breasts were as two young kids that are twinnes feeding among the lilies*: whereby he signifieth, that all her doctrine being onely taken out of the old and new Testament, doth most sweetly agree together, without any difference, like two twinnes: and is most sincere milke, wherewith as with most dainty and tender kids flesh, fed in most pleasant pastures, full of all pleasant and amiable flowers (such as were lilies amongst them, and cowslips and peagles are in the best of our pasture grounds) she nourisheth both her selfe, and all the children that God doth giue vnto her. In the 8. verse, and the rest following, hee calleth her by the name of his spouse, (as before we heard) and so signifieth, that she is as deare and precious vnto him, as any wife or new married spouse is to any husband. In the 9. verse also he compareth her to his sister, in respect that she is to be an inheritrix together with him of his Fathers kingdome. Yea he doth compare her to a sister so beautifull, and deckt with chaines and other ornaments of Gods

Gods spirit, that hee confelleth himselfe to bee wounded and rauished with the loue of her. In the 10. verse hee amplifieth that her loue in respect of those graces by other comparisons, *preferring the same before wine, and the saour of all other spices*, because as some being wounded, and with their wounds fainting, are reuiued by wine, and comforted by sweet odours; so he being before as it were wounded with her loue, was againe reuiued and comforted with her graces. In the 11. verse hee compareth her lips (that is, her gracious words proceeding out of her lips) vnto *the sweet droppings of the hony combe, yea to hony mixt with milke*, as being not only pleasant, but also nourishable, as before we heard *the lips of the righteous to feed many*: Pro. 10. 21. In the same verse also hee compareth her good workes (neuer separated from her gracious speech) vnto the saour of garments smelling as sweet (that is, being as acceptable) as the sweet wood of *Lebanon* is to men, as the Angell testifieth *Cornelius* his praiers and almes to haue beene vnto God: Act. 10. 4. In the 12. verse, for the better expressing of his loue, calling her againe by the name of *his sister and spouse*, hee setteth her foorth by three other similitudes, saying that she is *as a garden enclosed, as a spring shut vp, and as a fountaine sealed vp*: by all which he commendeth both her saietie from all enemies, and from all corruption and putrefaction of the world; and also her preservation and reseruatiō for the only vse of himselfe, and of all other whom he will haue refreshed with her liuing waters. In the 13. and 14. verses he compareth her workes againe, or all the race and posteritie of her (signified by plants) for profit, beauty, and pleasantnesse, to an orchard of *pomegranats, with sweet fruits*, as *cipres, spikenard, saffron, calamus, and cinamon, with all the trees of incense, myrrh, and aloes, with all the chiefe spices*: then hee concludeth in the 15. verse his whole commendation of her in that place with the similitudes or metaphors before vsed, saying by way of exclamation, *O fountaine of the garden! O well of liuing waters, and the springs of Lebanon!* noting thereby, that there is not liuing water to bee had, but by communion with the Church, to whom alone Christ giueth the water of eternall life, whereof whosoever drinketh shall neuer thirst any more. In the fifth

Chapter

Chapter there is little of the Church, but only some titles or metaphors repeated that before we heard of. The rest of that Chapter is a most diuine description of Christ himselfe by diuers metaphors futable to these, whereby before Christ himselfe had described the Church. In Chap. 6. ver. 3. Christ describeth the Church by 3. attributes, euery one illustrated by a similitude, saying, that by the grace of God, and in respect of the spirituall gifts that God had bestowed on her, *shee was beautifull as Tirzah* (that had beene a goodly city in the borders of *Israel*, where before *Samaria* was built, *Ieroboams* chiefe kingly palace seemeth to haue beene, *1. King. 14. 7.*) *comely as Ierusalem*, called *the perfection of beauty*, and *the ioy of the whole earth*, *Lament. 2. 15.* and terrible as an army with banners, viz. by her excellent discipline, and by the maiestie of him that dwelleth in her, and protecteth her. In the verses following some former similitudes being repeated, in the 9. verse, besides the last former similitude, in the end of the said verse, he setteth her forth by 3. other similitudes, viz. *looking forth as the morning* (that is, most gloriously) *faire as the moone* (euen at the full, and in a cleere night) *and pure as the sunne*, that is, without all mixture, and not hauing some parts thicker then some other, (as the moone seemeth to haue) but being all and euery part alike and the same: as the Apostle vsing a word taken from the sunne, would haue the *Philippians* to be, *Phil. 1. 10.* In the sequenth chapter Christ seeing the Church comming (as it were a far off) congratulateth her comming with a speech of admiration, saying: *How beautifull are thy going with shoes O Princess*, and describeth her parts from the feet vpward, by most excellent similitudes, telling all posterity, that her feet were most soundly and safely shod (as it were) with *the preparation of the Gospell of peace*, and her hippes or thighs compassed with *jewels, she worke of cunning workemen* (or made most artificially) that is, girded with the girdle of truth: ver. 1. or else by the Jewels of the thighs or hippes, he meaneth some speciall ornament in those times, worne vpon that part, thereby signifying the virtue of chastitie: and this the rather seemeth to bee the meaning, then the other, because if from the shoes

shooes we shall ascend to the middle, and then descend backe againe in the verse following to the nauill, there might seem to be some disorder not well agreeing to so elegant a description. Then from the hips or thighs, he ascendeth higher to the nauill, saying thereof, *that it is as a round cup wanting no liquor: and of her belly, that it is as a heap of wheat compassed about with lilies*: verse 2. meaning by that similitude of the nauell, that she had not a barren womb, but was already so fully conceiued, that her fruit should be as a great quantity of wheat, growing out of a most sweet soile, as that is which beareth lilies: from the nauell and the belly, he commeth to the breasts, shewing them to be *as two yong kids that are twins*: 1. full of dainty food for the nourishment of the feed, wherewith before he had said she was conceiued. From the two breasts he commeth to the neck, comparing the same to a *Tower of Iuorie*: thereby signifying the authority of the Church, for the strength and whitenesse or beauty thereof, to be like vnto Iuory, and for the height thereof to be like to a tower: after the neck, he compareth her eies to *artificiall pooles in the frequented gate*: that is, in the kings gate, which was the chiefe way to the threefold towne of Ierusalem: and wherein likewise was a great market of cattell, and the poole of *Bethesda*, that had siue porches: by this similitude noting the ministers of the word, which are the eies of the Church, to be most cleere and quicksighted, for the better enlightning of the eies of other, and therefore greatly frequented and resorted vnto, as some common thorow-fare, highway, or great market: verse 3. he describeth also her nose by the likenesse of *the tower of Lebanon, looking towards Damascus*: by this similitude teaching the Church to be of exquisite iudgement for the discerning of all doctrines, and spirits of men, and other things that differ: verse 4. Lastly, verse 5. he setteth forth *her head to be as skarlet, and the bush of her head like purple, so that the king is sed in her beames*: thereby signifying the attire of her head to be so gracefull and excellent, that no king can behold the same, but he will be greatly in loue thereof: or that he himselfe Christ Iesus, is so enamored of her, upon the sight of her beautifull attire, that he is willingly tied (as it were) to be present perpetually

tually in her holy congregations. By all this elegant and excellent description of the Church in each part thereof, Christ Iesus would haue all to know her to be so glorious, as that no earthly thing is to be compared thereunto. Therefore afterward in the 7. verse (as if he thought no words sufficient to set forth her excellencie) he saith further, that *her stature was like a palme tree, and her breasts like the clusters*: so that he meaneth, that she is tall and straight, flourishing the more, the more by persecution shee is pressed downe: and also that the old and new Testaments, her two breasts (as before we heard) are neuer drie, but alwaies full of liquor, and most precious and comfortable doctrine, like to the blood of grapes. In the 8. verse, besides some former similitudes, he compareth the sauaour of the Churches nose to bee like vnto apples: by this meaning, that her breath that commeth out of her nostrils is most pleasant and delectable. In the 9. verse he proceedeth saying, that *the rooffe of her mouth is like good wine, which goeth straight vp to her welbeloued, causing the lips of him that is asleepe to speake*: by this similitude signifying, that the word of God in the custodie of the Church, and deliuered by her ministry, is like to wine, that sparkleth vpward, and which worketh so powerfully (being the word of life) that euen the dead hearing the voice of God therein are awakened, and haue their mouthes opened to speake to his praise. These be the chiefe similitudes whereby *Salomon* in that most excellent song, called therefore *The Song of Songs*, that is, the most excellent of all songs; whereby (I say) *Salomon* in that most diuine song generally setteth forth the excellencie of the whole Church, and the which may bee applied to euery particular member of the same. In respect therefore of these similitudes, wee may well conclude againe the state of all the children of God to bee the more excellent.

Besides these, let vs also briefly consider of some other similitudes whereby in other respects the dignitie of Gods children is likewise set forth vnto vs.

First therefore let vs call to minde the excellent speech of that wicked man *Balaam*, which notwithstanding hee spake not of himselfe, but by the holy Ghost, and wherein he prophecieth

phecieth most diuinely of the state of the Israelites, comparing them most elegantly in one sentence to diuers things: *As the vallyes (saith hee) are they stretched out, as the gardens by the riuers, as the Aloe trees which the Lord hath planted: as the Cedars besides the waters: Num. 24. 6.* That which he speaketh of the children of Israel, may much more be spoken of all the true Israel of God, euen of all that by regeneration and adoption are such children of God as now we speake of. Secondly, let that also bee remembered that is, *Psal. 1. 3.* where the children of God by other properties described in the two first verses, the Prophet saith further, that *they shall be like trees planted by the riuers of water, which doe bring forth their fruit in due season: whose leaues shall not fade.* The application of which similitude he maketh in the next words, saying, *So whatsoeuer he doth, shall prosper;* then hee addeth a contrary similitude of the wicked, saying: *the wicked are not so: but as the chaffe which the winde driueth away, verse 4.* The Prophet Ieremie hath the like in a manner of both, I meane both of the children of God, and also of the wicked. But first of the wicked, then of the children of God: for hauing set downe this generall sentence of the wicked, *Cursed is the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord,* (so doe all the wicked) then hee proueth the same by a similitude: *for he shall bee like the heath in the wildernes, and shall not see when any good commeth: but shall inhabit the parched places in the wildernes, in a salt land and not inhabited.* Chap. 17. 5. 6. In the very next verses hee addeth the contrary of the children of God, saying: *blessed is the man that trusteth in the Lord, and whose hope the Lord is* (such are the children of God) for hee shall be *as a tree that is planted by the waters, which spreadeth out her roote by the riuer, and shall not feeble when the heate commeth: but her leafe shall be green, and shall not care for the yeare of drought, neither shall cease from yeelding fruit.* In the Psalme 92. 12. the Prophet commendeth the righteous by these similitudes, *the righteous shall flourish like a palme tree, and grow like a cedar in Lebanon, such as bee planted in the house of the Lord shall flourish in the courts of our God, they shall bring forth fruit in their age, they shall bee fat and flourishing.* But of the wicked it is said, *the*
wicked

wicked shall perish, and the enemies of the Lord shall be consumed as the fat of Lambs, even with the smoke they shall be consumed: Psalm. 37. 20. We haue heard likewise before other similitudes in respect of the certaine estate of Gods children, viz. that they are said to bee like to mount Sion, and like to Ierusalem compassed about with mighty mountaines: Psal. 125. 1. 2. and like a house built vpon a rocke, against which no stormes can preuaile: whereas on the contrary, the wicked (though hearing the word but not doing it) are compared to a house built vpon the sand, which when stormes and tempests came, was overthrowne: Mat. 7. 24. With these let vs remember the comparison before mentioned, of the children of God, vnto a thing halloved to the Lord, and vnto his first fruits: Ierem. 2. 3. The Prophet Zacharie compareth the people of God to the Apple of Gods eie: Zach. 2. 8. By both these similitudes the holy Ghost teacheth, that as things in the law consecrated to God, as the first fruits, and other things, were pretious vnto God, and as euery man accounteth highly of the apple of his eie, and is very tender thereof; so all the children of God are very pretious to God, and he is very tender of them. Doe not all these similitudes much set forth the excellent state and condition of Gods children? There are many other the like similitudes, but hauing giuen this tast of these, I will leaue the rest to the reader, as he shall meet with them in the scripture. To come to other comparisons, if it were a great honor to the Israelites to be called the people of God, yea such an honor as that in that respect, they were more excellent then all other nations, how great a thing then is it now for them that at that time were no such people of God, to be called the sonnes of the liuing God? Hos. 1. 10. Paul often calleth himselfe the seruant of Iesus Christ, the sonne of God, as reioicing in that name, and thinking the same more honourable, then if hee had beene heire of all the monarches of the world. And indeed what seruice of anie King, or of all Kings, is comparable to the seruice of God, King of kings? What King or kings are able to giue such rewards for their seruice, as there is in keeping of Gods commandements? Psalm. 119. 11.

If it bee such an honour to bee the seruant of the Sonne of God, is it not much more to bee the sonne or daughter of God himselfe? Let no man here object, that the difference is not great, because they that are seruants of Iesus Christ, are also the children of God. For though this were so in the particular example of *Paul*, yet it is not so in the generall: all are not the children of God, that are the seruants of Iesus Christ, or of God himselfe. *Iudas* was a seruant of Iesus Christ, as well as the rest of the Apostles. *Nebuchadnezer* is called the seruant of God: *Ierem* 27. 6. yet neither of them both were the sonnes of God by adoption, such as we doe now speake of.

It is a great honour to bee called the friend of God, as *Abraham* is called: *Iames* 2. 23. as likewise for *Lazarus* to be called by Christ himselfe, his friend, and the friend of his Apostles: *Iohn* 11. 11 and for the disciples of Christ to be called his friends: *Iohn* 15. 15. how great then is this dignity to be taken into so neere a familiarity with God, as by God himselfe to be called, and to be made indeed his children: yea such children, as are made one with his owne and only naturall sonne? To proceed yet further, although the state of *Adam* and *Eue* in their first creation, being made in the likeness of God himselfe, hauing the soueraignty ouer all other inferior creatures, and being placed in the garden of *Eden*, were verie excellent, yet the state of the meanest of Gods children by adoption in Christ is farre more excellent, more honourable. For the first state of *Adam* was not so excellent, but that it was mutable, and was indeed changed, in as much as hee lost that excellent state, wherein a the first hee was created. But touching the state of Gods children by adoption in Christ, wee heard before that it is so certaine, that it cannot be altered: euery name written in the booke of life, shall so remaine written, and shall neuer bee blotted out. Whom God hath once blessed as to make them his children, they shall bee blessed for euer. *Adam* had the grace of persisting, in the fauour of God; and in his first state if hee would. But euery child of God by adoption, hath the

the grace of willing to persist, and the most constant promise of God, with many other assurances (before mentioned) that hee shall persist, and neuer wholly and finally fall away. The first honour and prerogative of *Adam* was, that hee had power not to sinne. The honour and prerogative of Gods children now by adoption is much more, viz. that they haue not power to sinne: *whosoever is thus borne of God, sinneth not, neither can sinne: 1. Iohn 3.9.* Christ himselfe as he was man, was (and is) more excellent then *Adam*, before his fall, because the manhood of Christ was personally vnited to the Godhead: There was no such communion betwixt God and *Adam*. As Christ was thus more excellent then *Adam*, so his obedience could not but bee more excellent then the obedience of *Adam* in his integrity: therefore also it followeth, that the reward of Christs obedience was likewise more excellent. This reward being not for himselfe, but for them whom the Father giueth him, and who were predestinated to be adopted in him (for Christ merited not for himselfe as the Papists teach) therefore it followeth that the reward of all that are adopted in Christ Iesus, is and shall bee better then the reward of *Adam* should haue been, if he had stood in his first perfection: because the righteousness of Christ is made theirs. The present estate indeed of *Adam* was better, then the present state of Gods children here. But the future state of Gods children by adoption is far greater, for the reason before mentioned, then the future state of *Adam* should haue beene, though hee had neuer fallen. Yea, touching the present state also of the one and of the other, because *Adams* state should alwaies haue been vncertaine, and the hope of Gods children by adoption is most certaine, so that whosoever is once by adoption made the child of God, shall neuer bee dejected from the same state: therefore also in respect of this certaintie, the prerogative of adoption is greater to euery one adopted, then the prerogative of Creation was at the first vnto *Adam*.

It is one thing to haue an helpe, without which a thing

is not done, and another thing to haue helpe, whereby a thing is done. Vnto the first man being made so right, that he had power not to haue sinned, not to haue died, not to haue lost his excellency, there was giuen an helpe of perseuerance: not whereby he did perseuere: but without which by his free will he would not haue perseuered: but now to the children of God by adoption, there is not onely giuen such an helpe of perseuerance, that they may perseuere if they will; but also such, as whereby they haue perseuerance it selfe: that is, not only that without this gift they cannot perseuere, but also such, as whereby they cannot but perseuere. For Christ hath not only said, *without mee ye can doe nothing*, but also, *ye haue not chosen mee. but I haue chosen you, and ordained you that ye goe and bring forth fruits, and that your fruit remaine: Ioh. 15. 5. and 16.* Many other the like places there are to the same purpose, as before we haue heard. *Adams* immortality wherein he was first created was conditionall, viz. if he should not sinne: but in the resurrection, the children of God shall be absolutelie immortall without any condition. To leaue this comparison, as we haue seen before the state of the poore children of God to be more honorable and excellent then the state of the richest men in the world, and of the mightiest Princes vpon earth, which are not the children of God: so also is it better then to be a Prophet or an Apostle indued with the greatest gifts that can be, for the working of the greatest miracles. For what will our Sauour say to them, that at the last day shall plead for themselves, *that they had prophesied by his name, and by his name cast out diuels, and done many great workes?* himselfe saith, that he will profeise vnto them (they hauing not been the children of God) *I neuer knew you, depart from mee ye workers of iniquity: Mat. 7. 23.* To the seuenthy also that returning reported vnto him, *that the diuels also had been subdued vnto them through his name*, he saith, *in this reioice not, that diuels are subdued vnto you: but rather reioice that your names are written in heauen. Luk. 10. 17 & 20.* Is it not therby euident, that to be written in heauen is more then to be an Apostle, or at least then to haue the authority of prophesying and the power of casting out diuels in the

the name of Christ. Is not the same also manifest by examples? Was not *Balaam* a Prophet? at least, did he not prophesie most excellently of the Israelites prosperitie, of the destruction of their enemies, even of the Moabites, whose King had hired him to haue cursed Israel? As also of the comming and of the kingdome of Christ: *Num. 24. 15.* Did not *Caiphas* himselfe prophesie of the necessity of Christs death for the people? *Ioh. 11. 50.* Was not *Indas* an Apostle? Had not he as well as the other eleuen power to cast out diuels, and to heale euery sicknesse and euery disease? *Matth. 10. 1.* To proceed yet further, doth not our Sauour himselfe preferre them that doe his Fathers will which is in heauen (who are they but the children of God by adoption in Christ?) before *his mother* and *his brethren* according to the flesh? *Matth. 12. 48 49. Luk. 11. 27.* What shall I say more? or what other comparison shall I make? Truly I may generally concludethis point of Gods children, in comparison of all other men, with that generall sentence of *Salomon*, before spoken in the title page, that *the righteous is more excellent then his neighbour*: *Prou. 12. 26.* From those comparisons of the children of God with other men, I may now ascend into heauen it selfe, and compare them with the holy, and blessed, and glorious Angels: and that first in some sort as equall fellows and companions: secondly, being in some respect more excellent and honorable then such Angels. The first is acknowledged by the Angels themselves: for when *Iohn* falling downe before the Angell which had bidden him to write, *Blessed are they which are called to the Lambes Supper*, would haue worshipped him, he forbade him so to doe, saying, *See thou doe it not: I am thy fellow seruant, and one of thy brethren*: *Rev. 19. 10. and 22. 9.* Touching the second, the Angels are not onely fellow seruants vnto God with the children of God. but they are also themselves seruants vnto the children of God: for it is expressly said, that *they are ministering spirits, sent out for their sakes which shall bee heires of saluation*: *Heb. 1. 14.* Who are such heires of saluation, but onely the children of God? *Rom. 8. 17.* It is also written in the Psalm: *The Angell of the Lord pitcheth round about them that feare him, and deliuereeth them*: *Psal. 34. 7.* The same is

current by examples of the Angels in scripture attending vpon diuers particular persons : vpon *Abraham, Iacob, Moses, Ioshua, Gedeon, Dauid, Daniel, Mary, Ioseph, Peter, Cornelius, Paul, &c*) yea not only attending vpon them, but also deliuering them out of their dangers, inflicting the iudgements of God vpon their aduersaries, and otherwise helping and comforting them according to their necessities. This is the more, because it is neuer said, that the children of God are seruants to the Angels. Yea, when the children of God haue offered their seruice to the Angels, at least to worship them, they haue refused and forbidden it, as before we heard. Neither doe the Angels attend vpon the children of God whiles they liue only, but also when they die; viz. to carry their soules into heauen : *Luk. 16. 22*. But this perhaps may seem no good argument for the prerogatiues of the children of God, about the Angels, because sometime a Prince may honor an inferior subiect, with the attendance of a more honorable person, and with some seruice to be done vnto him, by such a more honorable person then himselfe : and because also the Angels being mightier, may seem therather to gard and otherwise to attend vpon the children vpon earth in respect of their manifold infirmities and weakneses, as also because of their great aduersaries, & not for any such dignity of the children of God vpon earth as we haue spoken of. Though I should grāt all this, and not contend of the preferment of Gods children about the Angels in that respect : yet this I may boldly (I thinke) vtter, that there seemeth to be a great preheminance of the children of God, in respect that there is a more neere coniunction betwixt Christ and them, then there is betwixt Christ and the Angels. I meane in nature, not in place. In place, the Angels for the present, are neerer to Christ then the children of God in earth; but in nature the children of God are neerer to Christ then the Angels. For it is expressly said that *Christ tooke not the nature of Angels vnto him*, and it is plainly affirmed that he tooke on him the seed of *Abraham*: *Heb. 2. 16.* and that *he was made of the seed of Dauid*: *Rom. 1. 3.* as also it is said, that he took our nature vpon him in respect of his conception in the womb of the virgin : so by contracting and

marrying himselfe vnto vs, and vs vnto himselfe, he hath made (as we heard) a further vnion with vs, whereby it is said of vs in respect of him, that *we are flesh of his flesh*. So then by conception and incarnation, he is made one with vs: and by the former contract of marriage, we are made one with him. First he is flesh of *our flesh, and bone of our bone*, and secondly, we are flesh of his flesh, and bone of his bone: this latter speech cannot be spoken properly, but by vertue of his marriage and contract with vs: for otherwise he is rather flesh of our flesh (touching his humanity) then we flesh of his flesh. Because we in that respect were before him. The former cannot truly be said to be of the latter: but the latter may well be said, to be of the former. According also to that before spoken by verue of the said marriage contract of Christ with vs, we are said to be members of Christ, or of the body of Christ. To apply all this, is the like euer said of the Angels that they are members of Christ? yea how can they be said to be his members, being altogether of a diuers nature from him? for must not the head and the members be both of one nature? or will not the whole that hath a head of one nature, and the body of another, be a kind of monster? I grant, that Christ improperly and by a kind of metaphor may be called the head of the angels, in respect that (euen as mediator) the angels *and powers, and mights, are subiect vnto him*: 1. Pet. 3. 22. but that he is the head of the angels in such sort as he is the head of elect men, adopted to be the children of God, it cannot be, because they cannot be his members as we are. In respect therefore that we are more neerly vnited vnto Christ then the angels (first by nature in his conception, secondly by his marriage contract with vs) why may I not say, that we haue a kind of preheminance about the angels? for as euery thing is more vile the further off it is from that which is most excellent: so euery thing cannot but be the more excellent, the neerer it is to the most excellent. Moreouer we haue before heard, that the great names and titles of Christ are communicated to the children of God. Can the like be shewed of the Angels? As therefore because God had in Scripture said of Christ, *thou art my sonne, this day haue I begotten thee*, and neuer so said of the Angels,

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the Apostle maketh this conclusion, that Christ was made so much *more excellent then the Angels, by how much hee had obtained a more excellent name then they*: Hebr. 1. 4. so why may not I make the like conclusion from the premises, that the children of God are made so much more excellent then the Angels, by how much they haue obtained more excellent names then they? The names of Seraphims, principalities, powers, and mights, &c. are great names: but are they like to the names before mentioned: especially may they be compared to the name Christ?

Againe, for as much as wee haue before heard, that the regeneration or new birth, or second creation of the children of God, is a greater and more excellent worke then the first creation of all things; and sith the Angels haue their part onely in the first creation; why may not this also bee thought to bee some prerogatiue of the children of God about the Angels? Last of all Christ promisseth, that the children of God shall sit with him in his throne, as himselfe sitteth in the throne of his Father, and that by them hee will iudge the world, yea the Angels that are fallen. Hath hee promised any such thing to the Angels that doe stand? or hath hee saide anie such thing of them? they are indeed said to stand before him, and about his throne, &c. but they are neuer said to sit in his throne. To stand before him, and round about his throne, importeth onely seruice: But to sit, and that in his throne, importeth authoritie and maiesty. But some man against all before spoken, of the preeminence of the children of GOD in earth, about the Angels in heauen, may perhaps object, that our Sauour speaking of the state of Gods children in the world to come, doth set it foorth by their similitude to the Angels in heauen, saying, *when they shall rise againe from the dead, they are as the Angels of God in heauen*: Matth. 22. 30. If then in the resurrection, they shall bee but like to the Angels, how can they here be said to haue any preeminence about them? To this I answer,

answer, that it is but a sleight and weake obiection : for our Sauour doth not simply say, that in *the resurrection the children of God shall be like the Angels*: but onely that as touching marriage (whereof the question was propounded by the Sadduces) they shall be like, and therefore he saith, *In the resurrection, they neither marrie wives, nor wives are bestowed in marriage, but they are as the Angels of God in heauen.* So then this comparison of likes is not in all things, but only as touching marriage : and this is more manifest by that which followeth in the second verse of this present text, where we read (and shall afterward by Gods grace heare) that at the appearing of Christ we shall not only bee like to the Angels, but also to Christ himselfe, which is likewise more then euer we read of the Angels.

Now though I haue hitherto thus written of their preeminence of the children of God, aboue the Angels, in respect of their communion with Christ, and by vertue thereof, yet we must neuer forget, that as there is that preeminence, so also in some other respects, the Angels (for the present time especially) haue great prerogatiue aboue the children of God. Namely, first that they dwell in heauen; the children of GOD in earth : Secondly, that they are altogether spirit; the children of God flesh and spirit : Thirdly, they are free from all sinne, and consequently from all miserie, the fruit of sinne; the children of God, whiles they are clothed with corruption, are subiect to sinne, and doe sinne daily; and by sinne, they are also subiect as to many other calamities, so at last to death it selfe. So in these respects they are inferior to Angels : but in the former they haue a great prerogatiue. What a dignitie is this? what an honour? what a glorie, to all the children of God, to be so aduanced? was it not a great honor for *Daniel*, to be one of the three rulers, that were by *Darius* set ouer all the one hundred and twenty gouernors, whom hee had before set ouer all his whole kingdome? How greate then is the honour of all the children of GOD, in that they haue a preeminence aboue Angels, who in respect of other creatures vnder GOD, are principa-

lities,

lities, powers, mights, and dominions? What was *Darius* himselfe? yea, what was great King *Salomon*, in all his earthlie pompe, in all his honor, in all his roialtie and glory, in respect of the least Angell?

If any man, notwithstanding all before written of this point, touching the preeminence of the children of God about Angels, shal differ in iudgement, let him vnanswerably and plainlie (without cauilling) answer my former reasons, and shew better for his iudgement, and I will easily change my former opinion. I affect not any noueltie: I am not delighted with singularity: neither am I so peremptorie in any thing that I hold (differing from other the true seruants of God) but that I am ready in al humilitie to submit my spirit to the Prophets, which shall speake according to the ancient holy Prophets and Apostles. In the meane time, let not this point be thought a curious or vnnecessarie paradox: but let it rather be regarded, as a point of great vse, to prouoke vs to more thankfulness vnto God, and to be so much more zealous of his glorie, by how much the more he hath aduanced vs: and finally, the more to comfort vs, and the better to assure vs of the continuance of Gods fauour towards vs, the more highly he hath exalted vs.

CHAP. XXX.

Of the promises of God to them that shall shew kindnesse to any of the children of God: and of the threatnings to the contrary, &c.



Having hitherto bene thus large and plentifull in laying forth the dignity of Gods children; I will now enlarge the same but by one argument more: viz, by the promises of God to them that shall doe any thing for his children, by his threatnings against those that doe them any hurt, and by the performance from time to time of the said promises & threatnings. For heereby it doth the more manifestly appeare in what price and reckoning they are with God.

Touching the promises and threatnings of God in behalfe
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of his children, they are first of all ioined together. For, when God first made a speciall couenant with *Abraham* and his seed, this is one speciall article (as before vpon other occasion wee haue heard) of the said couenant, that *God would blesse them that should blesse him, and curse them that should curse him*: *Gen. 12.3.* Was this promise made to *Abraham* as one man? Not so: but as he was the root and father of the faithfull. Therefore all the faithfull children of God haue right to the said promise: and it doth belong to euery one of them as well as it did to *Abraham* himselfe: so that whosoever shall blesse or doe any good to any of *Abrahams* children by faith, hee may as well looke for a blessing from God, as any that blessed *Abraham*, or did any good to *Abraham* himselfe: and whosoever shall curse or doe any hurt to any of *Abrahams* children by faith, he may as well feare a curse from God, as any that euer did curse or doe any hurt to *Abraham* himselfe.

Touching promises in particular, *If hee bee blessed* (that is, vnder many blessings) *which generally iudgeth wisely of the poore, Psal. 41.1.* and that generally likewise *is mercifull, because he shall obtaine mercy, Matt. 5.7.* then much more blessed, and much more may they hope for mercy, that iudge wisely of the godly, and that shew mercy to the children of God.

Again, the Prophet praieith (or exhorteth to pray) that *they may prosper that loue Ierusalem, Psal. 122.6.* by *Ierusalem* there meaning, not only the publike state of the Church, but euery particular member thereof, because it cannot goe well with the whole, except it goe also well with euery member. Now although that bee a praier, or exhortation to praier, yet the matter thereof insinuateth a promise: for neither the Church, nor any part thereof, may pray for any thing in their owne behalfe, or in behalfe of any other, whereof they haue no promise. Forasmuch therefore as the Church praieith (or exhorteth to pray) for them *that loue Ierusalem*, viz. that such may prosper; it followeth, that there was and is a promise of the prosperitie of all those that loue *Ierusalem*, (that is, of the Church, and whole companie of Gods children) and euery part thereof, that is, of euery one of Gods children therein, or thereunto belonging. Our Saviour speaketh yet more plain-

ly and expressly, saying, *that he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man*: and that *whosoever shall give unto one of his little ones* (that is, to one of the smallest and meanest children of God) *a cup of cold water only, in the name of a disciple, verily he should not lose his reward*: *Matt. 10. 41.*

Thus much briefly for the promises of God to all that shall shew any kindnesse to any of his children.

Touching the threatnings against all that shall deale unkindly with them, first, all that our Saviour speaketh of offending generally any one of his little ones, *Math. 18. 6. Mark. 9. 42. Luk. 17. 2.* may particularly be applied to this purpose.

If the Angell of the Lord also (as *Deborah* reporteth) said, *Curse yee Meroz: Curse yee the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie*: *Jdg. 5. 23.* (so condemning them, not to have helped the Lord, that did not helpe his people) how much more doth the curse of God belong to them that go out to hurt the children of God, or that doe any thing for the damnifying of them? When the Prophet *Jeremiah* had said, that *Israel was as a thing hallowed unto the Lord, and his first fruits*; presently hee addeth, *All they that eat it shall offend: euill shall come upon them, saith the Lord*: *Jer. 2. 3.* By eating there, the Prophet meaneth the offering of any indignity unto them. For in the time of the Law, when things according to the Law were consecrated unto God, what common person soeuer (not of the stocke of the Priests) did eat of them, they did greatly sinne against the Lord, and prouoked his heavy indignation against themselves. When the Prophet *Zechariah* had said, *He that toucheth you, toucheth the apple of his eye*; immediately he addeth this commination against such persons, saying, *For behold I will lift up mine hand upon them, and they shall be a spoile to those that serued them, &c.* *Zech. 2. 8.*

The Prophet *Amos* saith against the rich men of *Israel*, that dealt hardly with the poore, *buying them for siluer, and for old shooes, selling unto them the refuse of the wheat, &c.* (as many rich men doe in these daies) the Prophet *Amos* (I say) speaketh thus against such: *The Lord hath sworne by the excellencie of Iakob,*

Jaacob, Surely I will neuer forget any of their workes : Amos 8. 6. Did the Lord with an oath so threaten them that dealt hardly with the poore of *Israel*, who long before were fallen away from God? What then (doe we thinke) threatneth he against all those that any waies deale hardly with them whom in his abundant mercy he hath begotten againe vnto himselfe, and whom so begotten he loueth with an euerlasting loue, and wil neuer cast them off?

When *Amalek* came out to fight against the children of *Israel*, as they came out of the land of *Egypt*, and were traouelling by the wilderneis towards the land of *Canaan*, the Lord spake thus vnto *Moses* : *Write this* (saith hee) *for a remembrance in the booke, and rehearse it vnto Ioshua* (who was to succeed *Moses*, and in his stead to fight the Lords battles against the enemies of *Israel*) *for I will vicerly put out the remembrance of Amalek from under heauen.* Also hee said, *The Lord hath sworne that hee will haue warre with Amalek, from generation to generation : Exod 17. 14. and 16.* Though this were spoken and threatned particularly against the *Amalekites*, yet it insinuateth a general commination against all the like enemies of the children of God.

To conclude this point of Gods promises to them that shew kindnesse to his children, and of his threatnings against those that doe shew them any vnkindnesse : to conclude (I say) this point, as I beganne the same : viz. with a sentence comprehending both ; so let vs remember that our Sauour applieth the parable of the vnrighteous Iudge, and of the poore widow, in this manner : *Heare what the vnrighteous Iudge saith ; Now shall not God auenge his elect, which cry day and night vnto him ; yea, though hee suffer long for them ? I tell you, hee will auenge them quickly : Luke 18. 6. 7.* This word, to *auenge*, seemeth to import, not onely a promise of deliuering the elect from all their wrongs, but also a threatening of a iudgement against them that had wronged them.

All this of Gods promises to the friends of his children, and of his threatnings against their enemies, is much more to be understood of all good towards them that are any furtherers
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of their saluation, and of all euill against them that doe any waies oppugne and hinder their said saluation. Therefore as such loue to the Saints is reckoned vp as a thing *accompanying saluation*, *Heb. 6.9.10.* so also to hate and persecute the children of God is set downe as *a token of perdition*: *Phil. 1.28.*

The more excellent also the person of the children of God isto whom any kindnesse is shewed, the greater promise is made vnto him that sheweth such kindnesse. Therefore in the place before alleged, *Matt. 10.41* it is said, that *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward.* The same is to bee vnderstood of threatnings: The more excellent the person is that receiueh any wrong, the more is threatned to him that doth the wrong.

Thus much of these promises and threatnings. Touching the performance of them, the Scripture affordeth vs many examples to witnesse the same.

As *Ebedmelech* a stranger (none of the people of *Israel*, but a Black-moore) had made request to the king of *Juda* for *Ieremiab* being in prison, and so had deliuered him, *Ier. 38.8.&c.* so when the city of *Ierusalem* was taken by the *Babylonians*, according to the word of the Lord before spoken by *Ieremiab* in that behalfe; then did *Ebedmelech* finde fauour, and was deliuered from captiuitie, according to *Ieremiahs* prophetic al-so thereof, when the Iewes were taken captiue, &c. *Ierem. 39.16.17.*

How also did the Lord recompence the widow of *Zarephath* for her kindnesse towards *Elija*, when hauing but an handfull of meale in a barrell, and a little oile (no more then would make a cake for one meale of her and her sonne, then to die, because of the extreme famine in those daies) yet she beleeued the word of the Lord by *Elija*, and did cheerefully make him a cake first, before she made any thing for her selfe and for her sonne? For first of all, that meale in her barrell, and that oile in her cruse, did not waste or diminish, vntill the Lord sent raine vpon the earth: and secondly, when her sonne (afterward falling sicke) died, by the meanes of the said *Elija*, hee was restored againe to life: *1. King. 17.10.&c.* so her kindnesse receiued a double recompence.

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How plentifully also was the kindnesse of the *Shunammite* towards *Elisha* recompenced *viz.* fourefold : First, by the gift of a sonne vnto her in her latter age, when she had beene barren alwaies before. Secondly, by restoring her said sonne to life againe being dead : *2. King. 4. 8. &c.* Thirdly, by admonishing her before hand of the seuen yeeres famine to come, and aduising her to goe some where with her familie to sojourn during that time of famine. And fourthly, by directing her at her returne after those seuen yeeres, to come at that very instant to make petition to the King for her lands (which in her absence seemed to haue beene seized to the Kings vse) when *Gebazi* was making report to the King of the great acts that *Elisha* his master had done, and particularly how he had raised this womans son from death to life. For by this meanes (*Gebazi* telling the King that this was the woman vpon whose sonne *Elisha* had done that great cure) shee did not only speedily recouer her lands, but the King also, vpon her confessing her selfe to bee the said woman, commanded all the meane profits of the land to be restored vnto her, *even all the fruits of her lands, since the day she had left the land, untill that very time :* *2. King. 8. 1. &c.* So euen that wicked man teacheth all men to shew most fauour to such whom they vnderstand the Lord most to haue fauoured, and to doe most for them, for whom the Lord hath done most.

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The good counsell that *Ietbro* the father in law of *Moses* gaue vnto *Moses* for the ease of him of that great burden which he saw to be too heauy for him, and for the better gouernment of the people, *Exod. 18. 18 &c.* was not forgotten, but most graciously remembred. For diuers hundred yeeres after, when all men would haue thought that kindnes to haue beene dead and buried in the graue of euermlasting obliuion, the Lord raised vpon to recompence the same, that was of all other the most vnlikely, as before he had fet water out of the rocke. Euen *Saul*, that was most vngratefull to *Dauid* that had done most valiantly for him and for all his people, that afterward most cruellv slew in one day 85 persons of the Lords Priests, and *most bloodily smote the whole city Nob* (the city of the Priests) *with the edge of the sword, both man and wo-*

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man, both child and suckling, both ox, and asse, and sheepe : 1. Sam. 22. 18. &c. (as it were in despite of God, and to bee requenged of him, for casting him off because hee had not done the like against the *Amalekites* according to Gods Commandement in that behalfe: 1. Sam. 15. 1. &c.) and who also before, chap. 14. 44. and afterward, chap. 20. 33. for *Dauids* sake, would haue killed his owne sonne *Ionathan*. Euen this wicked, barbarous, hard-hearted, and desperate *Saul*, did the Lord raise vp to remember the foresaid kindnesse of *Ieshbro* to his posteritie, yea to be importune with them for recompencing the same. For being sent against the *Amalekites*, and there finding the *Kenites* dwelling among them (who were the *Kenites* but the posteritie of *Ieshbro*, which was also called *Keni* ? *Iudg.* 1. 16.) spake very earnestly vnto them to depart, &c. saying, *Goe, depart, and get yee downe from among the Amalekites, lest I destroy you with them: for yeshewed mercie to all the childre of Israel when they came from Egypt: 1. Sam. 15. 6.* What was the mercie of the *Kenites*, but the foresaid counsell of *Ieshbro* their father? Behold therefore a worthy example of iustice in a most vniust man, not to bee so ouercome with furie against some whom God himselfe will haue to bee destroyed, as to forget kindnesse towards them that haue not offended, but are rather (in respect of themselves or of their ancestours) worthe of kindnesse. A comfortable president also for all the children of God, to teach them not to despaire, but to know that the Lord can make them that are of themselves most cruell, to shew them mercie in their distresse. Finally, a most excellent spurre likewise to quicken and prouoke al men to be the more ready to shew fauour vnto the children of God, sith the same may be remembered euen by such to their posterity long after when themselves shall be dead and rotten: yea not onely to prouoke them to do good to them that haue done any good for themselves, but also to those that haue done good to their predecessours and forefathers, yea to the posteritie of such as by whom their forefathers haue receiued any benefit. All this was the more in *Saul*, not onely because he was such an one as he was, but also because we read not of any such expresse commandement for the shewing of that kindnesse to the *Kenites*, as before

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before *Saul* had receiued for seuerity against the *Amalekites*: where therefore we may further obserue from that which is in the same chapter recorded of *Sauls* shewing fauor to the *Amalekites* (contrary to Gods commandement) that the more expressly God forbiddeth vs any thing, the more ready we are to doe that which he so forbiddeth.

Thus much for performance of Gods promise to all them that shew any kindnesse to his children.

The Scripture is as plentifull in examples of performance of his threatnings before mentioned, against all those that shew any vnkindnesse vnto any of them: yea, as God is more large in his threatnings generally against such as transgresse his Commandements, *Leuit.* 26. 14. &c. and *Deut.* 28. 15. &c. so his word seemeth to haue more rather then fewer examples of his iustice in performing his threatening particularlie against all those that are enemies to his children.

As the Lord threatned for the vniust death of *Naboth* to take away the posteritie of *Abab*, and to cut off from *Abab* him that pisseth against the wall, (that is, all his male children) as well him that is shut vp, as him that is left in *Israel*, and to make his house like the house of *Ieroboam* the sonne of *Nebar*, that made *Israel* to sinne, and like the house of *Baasha* the sonne of *Akiah*, because of the pronocation wherewith hee had prouoked, and made *Israel* to sinne; and touching *Iezabel* (who for *Ababs* sake had commanded to put *Naboth* to death) that the dogges should eat her by the wall of *Izreel*: and further, that the dogges should eat him of *Ababs* stocke that died in the Citie, and that the fowles of the field should eat him that should die in the field: As (I say) the Lord had threatned all this for the innocent blood of *Naboth*, (euen of poore *Naboth* that had but one vineyard) to so great a King and Queene as *Abab* and *Iezabel* were: *1. King.* 21. 21. &c. so was not all performed accordingly, partly, *1. King.* 22. 38. and partly, *2. King.* 9. 35?

As the Lord from time to time by *Jeremiah* had threatned captiuitie and desolation to the Iewes, partly for their other sinnes, partly for their hard dealing with him, so was not all performed?

As our Sauour threatned to make *Ierusalem* desolate, not only for her great contempt and obstinacie generally, in that he hauing laboured to gather her children together as an hen gathereth her chickens, they would not for all that be so gathered together; but also particularly, because they had killed the Prophets, and stoned them which had beene sent unto them: *Mat. 23. 37.* so was it not performed in due time? and is not that citie desolate (as touching the habitation of the Iewes) to this day? and are not the Iewes more scattered heere and therethorow all countries vpon the earth, then any other nation whatsoeuer? As the Lord had commanded *Moses* to write in a booke the vtter destruction of the *Amalekites*, and that the Lord would haue euerlasting warre with them till they should bee confounded, so did hee not remember this booke of remembrance 400. yeeres against after-generations, when all men thought it to haue beene so raked vp in dust, that it should neuer haue beene reuiued? Did not the Lord, for execution of that which he had written before, raise vp *Saul*, telling him, that he remembered (though all other had forgotten, and did not so much as dreame of any such thing) what *Amalek* had done to *Israel*, how they had laid wait for them in the way as they came vp from *Egypt*: (a worthy thing to bee considered by all such as securely sleepe in their old sins long since committed, because God doth not speedily execute sentence: *Eccles. 8. 11.*) and therefore straightly commanding him to goe and to smite *Amalek* and to destroy all that pertained unto them, hauing no compassion on them, but slaying both man and woman, both infant and suckling, both ox and sheepe, both camell and asse? *1. Sam. 15. 2. 3.*

Notes.

As the Lord threatned by the mouth of *Zechariah* the son of *Iehoiada*, when he was most wickedly and vnkindly put to death by *Ioash*, whom *Iehoiada* the father of *Zechariah* preferred (when all his other brethren were murdered) and aduanced to the kingdome of *Iuda*: as (I say) the Lord threatned by the said *Zechariah* at the time of his stoning to death, that the Lord would looke vpon his death, and require it; so did not the Lord indeed looke vpon it, and require it? For did he not send a fourefold iudgement vpon *Ioash* and his people in that behalfe? First, when the yeere was out, *Aram* came against him,

and

and against Iudab and Ierusalem, and destroyed all the Princes of the people, sending the spoils of them to the King of Damascus? Yea thought the army of Aram were but a small company, yet did not the Lord deliuer a very great army (of Iosh) into their hands? Secondly, did not he (being left by the Aramits) fall into great diseases? Thirdly, did not his owne seruants so thirst after his blood, that though they saw his diseases to signifie hee would not liue long, yet they could not stay till he died of them, but conspired against them for the blood of the children of Iehoiada the Priest (not so much respected by them, as they were directed by God to reuenge it) and slew him on his bed. Fourthly, when he was so slaine, is it not noted, that they buried him (indeed) in the city of Dauid (but for his dishonour) not in the Sepulchre of Kings? 2. Chron. 24. 21. &c.

Not to trouble the reader with too many examples, I will adde but one more of the performance both of Gods promise, and also of his threatning, as well in the life to come, as before wee haue heard the same by the former examples to haue beene performed in this life.

For how doth our Sauour describe his last sentence in the day of iudgement? Doth he not giue this the reason why hee placed the sheepe on his right hand, and pronounced them blessed, and bade them inherit the kingdome prepared for them from the foundations of the world: viz. that when hee was hungry, they had giuen him meat; when he thirsted, they had giuen him drinke; when he was a stranger, they had lodged him; when he was naked, they had clothed him; when he was sicke, they had visited him; when he was in prison, they had come vnto him? And when they are described to reply, when they had seene him so and so, and when they had done so and so vnto him: doth not our Sauour answer, Verily I say vnto you, inasmuch as yee haue done it vnto one of the least of these my brethren, ye haue done it vnto me? Doth hee not in like maner set downe the reason of his sentence against the goats, placed on his left hand, and condemned to euerlasting fire, prepared for the diuell and his angels: viz. for that he had beene hungry, and they had giuen him no meat; hee had beene thirsty, and they had giuen him no drinke; he had beene a stranger, and they had not lodged him, &c. And when they are there produced as replying,

When saw we thee thus & thus, and did not thus & thus vnto thee? doth not our Sauour returne this answer, *Verily I say vnto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me? Mat. 25. 34 &c.* Do not these things further demonstrate the excellent state of Gods children? Do we not heereby see, in what grace and fauour they are with God? What greater interest can there be, what sweeter fruit then the reward of the kindnes that is shewed vnto the children of God? what heauier losse, what sharper sauce, then the iudgements of God vpon them that shew any vkindnesse vnto the children of God? Though they perhaps see no benefit for the present, but rather may seeme to impair their outward state, yet in the end they shall find that, in respect whereof they shall thinke whatsoeuer cost they haue bestowed vpon the children of God, to be the best bestowed money that euer they laid out in all their liues. Though these (viz. that disgrace, & otherwise wrong the children of God) escape a while vnpunished, & seeme to laugh in their sleeues, and to shew their faces in all companies pleasantly with *Agag*, & to say in their hearts, as he spake with his tongue, *Truly the bitterness of death is past: 1. Sa. 15. 32.* yet wofull (without repentance) shall their reward be at the last, when they shall find that they had beene better (the greatest, the proudest, and mightiest of them all) to haue bitten their fingers ends to the bones, to haue eaten the flesh from their armes, or to haue gone a thousand miles of an errand, & that on their bare feet, all the while vpon thornes, then to haue done any hurt to the least, to the poorest, and to the meanest of Gods children.

Last of all, the more any king rewardeth any kindnesse done to any of his children, or punisheth any indignitie offered vnto them, the more hee sheweth himselfe to regard such as haue receiued such kindnesse, or met with such indignity: and the more hee doth grace and honour them before his people, that see his rewards vpon such as haue shewed that kindnesse, or that heare of his seuerity against such as haue offered that indignitie. I conclude therefore the like of the dignity and honourable state of the children of God in respect of his gracious promises made and performed to any that shew but the least kindnesse towards the least of his children:

aslikewise in respect of his indignation threatned and executed vpon all that doe any of them any wrong. Thus much for this point: and thus much also for all the arguments whereby I thought good to lay foorth the doctrine of the dignitie of Gods children.

CHAP. XXXI.

Of the vses of the former doctrine concerning the dignity of Gods children.



T remaineth now, according to my order before insinuated in the beginning of the fourth Chapt. that I shew the vse of all the doctrine hitherto handled concerning the dignity of Gods children. These I will only touch, and (as it were) but pointat with the finger, leauing the further enlarging of them to the better consideration of the reader, as also of such as shall haue occasion more to apply and presse them then it is fit for me to doe in this Treatise.

These vses are generally of two sorts : viz. either common to all, euen to the wicked as well as to the children of God: or speciall, either to the wicked alone, or to the godly alone.

Touching common vses, this doctrine first of all serueth to correct the base opinion that most men haue conceiued of the children of God, and to teach vs to thinke and esteeme of them according to those things before spoken.

All men (for the most part) regard men more according to their state in the world, that is, according to their riches, to their honour and credit with great men in the world, to their power and authority for doing of worldly matters : All men (I say) for the most part doe more regard men according to these things, then according to their adoption, according to their graces, whereby they shew foorth their adoption, and according to that estimation in which the said graces accompanying adoption, doe declare them to be with God himselfe.

Neither is this the fault onely of naturall men (such as are not the children of God themselues) but euen sometimes of

them that are themselves regenerated, and sealed with the spirit of adoption : euen they (I say) doe not so regard one another as they ought to doe in respect of their adoption: yea the children of God doe often times thinke the more basely of themselves, and are the more deiected in their owne hearts, because they are so little regarded by other.

But sith wee haue heard before how honourable their state and condition is, and how God hath most highly dignified and aduanced them, why should they not be so regarded of other ? Why should they not so esteeme of themselves ? Not any whit to puffe themselves vp, and to make themselves to set vp their bristles (as it were) with contempt against any other, but rather to comfort themselves the more against such contempt, disgrace, and indignity as they meet with in the world at the hands of other ?

This vse the Apostle *Iames* commendeth, when hee exhorteth, *not to haue the fauor of our Lord Iesum Christ in respect of persons*, or to esteeme of men according to their costly apparell, or outward countenance which they did beare in the world; but according to their riches of faith, and according to their inheritance *in the kingdom: which God hath promised to them that loue him*: *Iames 2. 1. &c.* Vnder this opinion I comprehend also loue of the heart, and honour of the outward man, agreeable to the said opinion.

For so much *Iames* signifieth in the place before alleged, by *hauing the faith of Christ in respect of persons*: which appeareth plainly by his words immediately following: *viz. For if there come into your company (saith hee) a man with a gold ring, and in good apparell, and there come in also a poore man in vile aiment, and ye haue respect vnto him that weareth gay clothing, and ye say vnto him, Sit thou heere in a good place; and say vnto the poore, Stand thou heere, or, Sit heere vnder my footstool. These words (I say) of the Apostle doe plainly shew, that hee reprocureth not only a base opinion inwardly of the children of God, but also the outward abasing and disgracing of them, by preferring men before them according to their riches and costly apparell, &c. And this *Iames* wrote not to heathen men, nor to meere naturals, but to them whom God of his owne will had begotten*

begotten with the word of truth, to bee as the first fruits of his creatures: chap. 1. 18. thereby shewing, that it is a fault not onely amongst the men of the world, too lightly both in their iudgements, and in their affections, and also in their outward carriage to regard the children of God; but also in them that are of the same father, and haue the same inheritance.

And this indeed in these daies is a fault not onely amongst prophane men, that contemne all goodnesse; nor amongst Papists, and professed Atheists: but also amongst professors themselves, euen of the best sort: viz. too much to esteeme the gay men of the world, and such as are gentlemen borne, and haue good estates in the world, though they bee neuer so wicked and vngodly, and despisers of all grace: and too basely to esteeme, and too little to regard the most apparant children of God, known to bee vertuous, and shewing many tokens *that they are turned from darknesse to light, and from the power of Satan vnto God, and haue receiued forgiveness of sinnes, and inheritance among them which are sanctified by faith in Christ: Acts 26. 18. Whom a king will honour, all his subiects also honour much more. Therefore it is said, that when Ahasuerus promoted Haman, and exalted him, and set his seat above all the Princes that were with him, then all the Kings seruants that were at the Kings gate, bowed their knees, and reuerenced Haman. (though an Amalekite) because the King had so commanded, &c. Ester 3. 1. 2. We see also, whom the King createth Earle, or Baron, or maketh a Knight, all other, good and bad, high and low, call him by names agreeable, and doe otherwise honour him accordingly. Shall the King of Kings then honour men with the title and dignity of his children? and shal not men esteeme and respect them in like maner?*

This vse is necessary specially in iudgement. For in iudgement especially appeareth the contrary corruption: men for the most part preuailling most in their suits, that can set the best face vpon their matters, and that can most braue & flaunt it out by their apparell, riches, friends, and countenance in the world: and they that haue none of these, but are poore, yet rich in the graces of adoption, going to the wall, and being vtterly put downe, how good, how honest, and how righte-

oussoeuer their cause is. But (as I said before) I meane not too largely to stand vpon any vse, but only to point them out briefly; therefore I will proceed.

Another common vse of the same doctrine, and not much vnlike the other, is, that that we do not only not contemne the children of God inwardly, neither only loue them, or outwardly honor them, but that also we refrain from all other vnkindnesse against them, and that we be ready to performe any curtesie vnto them. *Let vs doe good vnto all* (saith the Apostle) *but especially to them that are of the household of faith: Galat. 6. 10.* Who are more of the household of faith then the children of him, of whom is named *the whole family in heauen, and in earth: Ephes 3. 15.* Who would be accounted behind in shewing kindnesse to the children of a king? and to offer any vnkindnesse to any of them, is little lesse then treason. There is no vnkindnesse offered to them, which is not more dangerous to vs then hurtfull to them. There is no kindnesse performed to them, whereby we receiue not as much benefit as they: yea, much more, because the bestowing of it is compared *to seed cast vpon waters*, that is, sown vpon the low grounds by the waters, that are alwaies most fruitfull: *Eccles. 11. 1.* and the recompence to be looked for thereof is compared to the reaping in time of haruest: *Galat. 6. 8. 9.* Other arguments for further prooffe of this point haue been touched before: Chap. 12. in that which hath been written of the loue of Gods children, and chap. 21. where we heard of the efficacy of the praies of Gods children, as well for the wicked sometimes, as for the godly, and chap. 28. where we intreated of the manifold benefits that other do inioy by Gods children: and finally in the last chapter before of the promises of God to them that do shew any kindnesse to his children. It shall not therefore be needfull to enlarge this vse with any other arguments in this place. Let this only be added, that if men were perswaded indeed of the excellency of the children of God, and of that gaine that is in shewing any kindnesse vnto them, they would strue who should shew most, and every man would think him happiest that could shew most. Is it not so towards the children of earthly Princes? and that partly because of their excellency,

cellency, and partly because they hope one day to haue all plentifully recompensed?

This (no doubt) made *Abraham* and *Lot* so forward to shew kindnesse to the children of God, that the one sate in his tent dore, the other at the gate of the city of *Sodom*, as looking for some of the children of God whom they might entertain with such kindnes: and therefore also as being ready so to doe, and indeed they did accordingly. For they did no sooner see the Angels of God comming towards them in the forme & habit of men, but presently they ran towards them, & would neuer leaue them, till they had brought them into their houses, and made them the best cheere they could: *Gen. 18. 1* and *19. 1* &c.

This made the poore old labouring man of *Gibeab* be so liberall, that he did no sooner see the *Leuit* and his concubine wandring about the streets of the said city without entertainment by any, but that vpon very little conference with them, and he complaining how destitute he was of lodging, through the inhumanity of that place, he without any further delay or deliberation spake most kindly vnto him, and did most curteously receiue him and his concubine into his house, ministring vnto them both, according to all their necessities: *Indg. 19. 20*.

This made the *Shunamit* to constraîne *Elisba* to eat bread in hir house, as also most earnestly to perswade her husband to make him a little chamber (of purpose) with walls, and a bed, and a table, and a stoole, and a candlesticke, that he might (the oftner) turne in thither as he came that way: *2. Kings 4. 8* &c.

This made *Tabitha* (otherwise called *Dorcas*) full of good works and almes, and to make coats, and garments, for such as could not make them for themselves: *Acts 9. 36*, and *39*.

This made *Lydia*, not only to beseech *Paul* and *Timothy*, but also to constraîne them (if they indged her faithfull to the Lord) to come into her house, and to abide there: *Acts 16. 15*.

This made *Gaius* so bountifull, in entertaining all the saints, that he is not only commended by *Paul* as his host, and the host of the whole Church: *Rom. 16. 23*. but that *Iohn* also testifieth of him and to him, that he did faithfullly what soeuer he did to the brethren, and to strangers, &c. who also did beare witness of his said loue before the Churches: *3. Iohn 5*.

How

How few such are in these daies? How few men like to *Abraham*, to *Lot*, to the old Gibeonite, and to *Gaim*? How few women, that for bounty and forwardnes therein, are comparable to the *Shunamit*, to *Tabitha*, and to *Lydia*?

A further common vse of this doctrine, is to teach all both good and bad, the honorable condition of the ministers of the word, by whom it pleaseth God to call v. to be his children. Before indeed we heard the dignity of Gods children to be the greater, because God employed such honorable persons as the ministers of the word are, in begetting them to himselfe. But as children are the more honorable, the more honorable their parents are, so sometime also parents are made the more honorable by their children. Therefore the woman that heard the gracious words which came from our Saviour, for his sake commended his mother, crying out aloud before all the multitude present, *Blessed is the wombe which bare thee, and the paps which thou hast sucked: Luk. 11 27.* In like manner therefore we may now as well commend the honorable state of the ministers of the word, by the children of God instrumentally begotten by them to God, as before we amplified the dignity of Gods children, by the honor of the ministers of the word. This is the more to be observed, because in the first creation of man, God did all himselfe alone, not vsing therein the ministry of any Angell.

That now therefore in the second creation, and restoring of man he imploieih men to effect the same, it is no small grace and credit to them whom he doth so imploy; the rather because it hath been before shewed, that this second creation of man (in the iudgement of man) cannot but be acknowledged a far greater worke, then the first creation either of man only, or of all other things. Had I not been so plentifull as I haue been already in the former part of this treatise; and were not some other things remaining, not altogether to be omitted: the manifold indignities that in these last daies are euery where offered as generally to all the children of God, so specially to the ministers of the word, would require this vse to be much stood vpon. Of many indignities so offered vnto the ministers of the word, it is not the least, but rather the chiefest,

and

and that which woundeth most, that ariseth from the people themselves, where such ministers haue exercised their gifts, and spent their strength: and perhaps also (for example of liberality to other, or by necessary charges) exhausted their owne outward states: hauing either nothing, or very little left for maintenance of themselves in their age, when they most need comfort: or at least not hauing halfe so much to leaue to many children, as their parents left to them alone. For such to be neglected, and contemned: yea, also oppugned and pursued by their owne people with many vkindnesses, cannot but be a grievous sinne against God, and an heauy discouragement of such ministers. This indignity also is the greater, if it be at such times as when such Ministers are vnder other afflictions, either publike or priuate: For what is this but *to adde affliction to the affliction?* *Psal. 69. 26* and *109. 16*. whom rather they should comfort? verily this cannot be excused: but must be acknowledged an hainous sinne: yea, though it be not doneroughly; and as it were with stones or staues to pelt them away: or otherwise violently to driue them out of their townes: but rather vpon other pretences, after a courteous manner to intreat them to depart, and (as it were) *to goe out of their coasts*. Did not the Gergasens or Gadarens so to Christ? *Mat. 8. 24* *Mark 5. 17*. Did not the gouernors of *Philippi* the like to *Paul* and *Silas*? *Acts 16. 34*. yet either of them had some colour (at least of carnall reason) to do as they did. The Gergasens or Gadarens had as then receiued but little benefit by Christ: only he had cured one man in their coasts that was bodily possessed of a legion of diuels: the working of which cure had cost them the losse of an heard of swine, of about 1000: *Mark 5. 13*. The Philippian magistrates hauing ouershot themselves in beating and imprisoning *Paul* and *Silas* being Romanes, and in that respect exempted from all such indignities in all places vnder the Roman iurisdiction, might feare great danger to themselves by their said hard dealing with *Paul* and *Silas*, if *Paul* and *Silas* should haue taken advantage against them, and might haue had the benefit of the Roman law, for their said advantage. Yet hath the Scripture recorded these things both of the Gergasens or Gadarens and

and also of the Rulers of *Philippi*, as great barbarisme vnder the pretext and cloke of a certaine kinde of humanitie : what then is to bee said of such, in these daies of the cleere light of the Gospell, that shall vse the like smooth discouragements of their Ministers, that haue faithfully preached the Gospell to them and theirs ? that haue neuer hindred them the worth of a little pigge, (but rather perhaps haue sustained much losse at some of their hands) and at whose hands they need not to feare any manner of danger by their stay amongst them, or their taking any aduantage against them ?

Let all such vnthankfull people towards their faithfull Ministers, well consider what is said of the children of *Israel* for not shewing kindnesse to the posterity of *Gideon* (otherwise called *Ierubbaal*) euen after the death of the said *Gideon* or *Ierubbaal* : *The children of Israel* (saith the holy historie) *remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side. Neither shewed they mercy on the bowe of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel :* *Iudg.* 8. 34. 35. If the *Israelites* not shewing kindnesse to the house of *Ierubbaal*, or *Gideon*, were so noted and obserued, yea so blamed and censured by the holy Ghost, as also ioined with their not remembering God himselfe, when as *Ierubbaal* or *Gideon* had onely deliuered them from bodily enemies, wil not the Lord note and obserue much more all inhumanity and vkindnesse shewed, not to the posteritie of godly Ministers, but to such Ministers themselves in their owne persons, by whom (instrumentally) God hath deliuered (or at least offred to deliuer) such people out of the hands, and from the power, bondage, and thraldome of their spirituall enemies, that so they might be children to God himselfe ?

Yea such may rather feare, lest by such discouragements offred to their Ministers (whereby they are forced to depart, and to seeke for more peace and comfort elsewhere) the Lord Iesus Christ may say vnto them in behalfe of such Ministers, as sometimes he said to the Iewes touching himselfe : viz. that when such are so gone from them, *then they seeke them, and shall not finde them :* *Iob.* 7. 34. that is, then they wish they had them

them againe, but shall not haue their desires. Especially, it were well that all such would feare in time that which followeth in the same place, viz. that *where they shall be* (when God shall haue taken them to himselfe into heauen) *they cannot come*. But wishing and praying for better things to the most mortall enemies of any ministers of the word, I do thus leaue this vse, and proceed now to other.

Another common vse therfore of this doctrine of the dignity of the children of God is, that the more excellent we hear their state and condition to be, the more all sorts of men should take delight and pleasure in their society and fellowship. The rather because it is no small meanes, both to make them that are not the children of God, to be his children: *For he that walketh with the wise shall be wise* : *Prou. 13. 20.* and also to strengthen them that are already the children of God, the better so to continue, and the more to grow in all those things, wherein doth consist the being of the children of God, and which are the notes and markes of them. For if a little *leaven sowreth the whole lump* : *1. Cor. 5. 6.* and if *euill words corrupt good manners*, *1. Cor. 15. 33.* then it cannot be, but that good words and the good behauiour of men, must be and are of great efficacy, not only to conuert at the first, but also afterward to strengthen and further in all goodnesse, them that are already conuerted. And this is taught both by our Sauiour: *Mat. 5. 16.* and also by the Apostle *Peter* : *1. Pet. 2. 12.* Therefore also, so amiable should the society of Gods children be to all, euen to the wicked, that although they should not purpose to make vse of the fellowship of Gods children to their conuersion, yet if at any time they should be violently deprived thereof, then they should be so distempered (as it were) and disquieted therewith, that nothing else should please, satisfie, and content them, till they doe againe recouer the same.

When the enemies of *Daniel*, by their exceeding importunity had ouercome *Darius*, for the casting of *Daniel* into the Lyons denne, how was the said *Darius* (though an heathen) affected therewith? verily so, that *he went into his palace, and remained fasting, and forbade the instruments of musique to be brought before*

fore him, and lastly that his sleepe went from him: Dan. 6. 18. If *Darius* (not only a wicked man, but also a meere heathen, and altogether out of the Church) were so affected, and so disquieted with the losse of *Daniels* company for a time, till he recovered him againe, how should all other wicked men (especially living within the Church) take their losse of the company of the godly, till the same be restored againe? Again, if the company of some of the godly ought to be so amiable, and their absence so dolefull (as it were) to the wicked themselves, how amiable should the communion of an whole Church be vnto them (yea, to all) so long as they may enioy it? And therefore wofull and dolefull ought the casting of them out to be, from the communion of an whole Church, if they shall so continue in their wickednesse, as to deserue the same? what then is to be said, both of those that are so contumacious and obdinate, as to continue in their sinnes till the Church proceed iustly and according to the rule of the word to the fearfull sentence of excommunication against them, whereby they are given ouer vnto satan? and also of those, that being so proceeded against, do not regard the same? and lastly of those that in a kind of pride, and high conceit of their owne excellency and sufficiency, without iust and sufficient cause, do make a wilfull separation of themselves from such whole Churches as haue the pure ministry of the word, and administration of the sacraments according to the word: and wherein they haue been bred and borne (not only as men, but as the children of God, if they haue at all receiued the spirit of adoption) and where also, after their regeneration, and according to their regeneration (if they be regenerated) they haue been maintained, nourished, and increased by the sincere milk of the word?

To enlarge this point of the desire of all men; yea, of the delight that all men (euen the wicked) should haue in the communion of the godly, let the same be further applied to the matching of themselves in mariagewith the children of God: yea, though themselves be neuer so honorable and noble in the world, and the children of God (for worldly things) neuer so meane, base, and contemptible. For as the Lord doth often forbid

forbid his children to match with the wicked : and as such matches are testified oftentimes by many examples to haue been very dangerous for the peruerting of the children of God (especially by the example of *Salomon*: *Neh. m. 13. 26.*) so it cannot be denied, but that the matching (euen of the wicked) with the godly, is very effectually and helpfull to draw them that are so matched (though before wicked) to be the children of God themselves also. And why should any honorable and noble personages in the world (being vñ regenerated) disdain to match with the children of God, being otherwise for education, qualities, conuersation, and behauior fit? yea, rather, why should not the children of God disdain to match with the wicked, though themselves be neuer so meanly borne, and the said wicked neuer so honorably descended in the world? what is carnall nobility to nobility of the spirit? what is it to come of Princes in the world, in respect of being of the bloud roiall of God himselfe, the king of kings? yea why also in that respect, should not the greatest nobles in the world (not regenerated) thinke it a great aduancement, to match with a sonne or daughter of God (fit for qualities as before I said) though borne of neuer so meane and poore parents?

As it is honorable and no manner of disparagement at all for the wicked (though neuer so nobly descended according to the flesh) to match in mariage with the children of God, though in worldly respects, neuer so meanly borne (being otherwise as I said for conditions fit to match with so honorable persons) so are such matches likewise of no meane efficacy, to draw such wicked ones as sometimes they match with, to be themselves of the number of Gods children. So saith the Apostle (as before we heard) *what knowest thou O wife, whether thou shalt save thine husband? or what knowest thou O man, whether thou shalt save thy wife? 1. Cor. 7. 16.*

Hereof *Ruth* is a most pregnant and liuely example: For being her selfe an heathen, and hauing matched with one of the sonnes of *Elimelech* and *Naomi*, she was so effectually conuerted by this match, that after the death of her husband she would by no means part from *Naomi*. Indeed *Orpah* that matched

matched with another sonne, though she seemed a while to be very earnest to goe with *Naomi*, into the land of *Judab*, yet she was at the last perswaded to returne backe to her owne people; but *Ruth* had tasted so deeply of the spirit of adoption by her foresaid match and marriage, that her mother in law *Naomi* (for the better triall of her soundnesse therein) v-sing many words to perswade her to returne backe as *Orpah* had done, she answered most gratiouſly, constantly, and resolutely to the contrary saying, *Inireat me not to leaue thee, nor to depart from thee; for whither thou goest, I will goe: where thou dwellest, I will dwell: thy people shall be my people, and thy God, my God: where thou diest, I will die: and there will I be buried. The Lord do so to me, and more also, if ought but death departs thee and me: Ruth 1. 16. 17.* O rare example! O noble paterne! O admirable president. Let not men therefore, only match and mate themselves with them that are the children of God, but let them also so animate and hearten themselves, to hold fellowship and communion with them, that albeit they should be most earnestly perswaded by the children of God themselves to depart and forsake them, yet they do answer such as shall so perswade them, as *Ruth* did *Naomi*, *Inireat vs not to leaue you, nor to depart from you, for whither ye goe, we will goe: where ye dwell, we will dwell, &c.*

Yea verily, the more stedfast should all be in holding fast the communion and fellowship of Gods children, in respect of those benefits which before we haue heard in Chap. 28. to accrue and grow to all (especially by marriage) matched and liuing with the godly: yea, not only to themselves, but also to theirs. I write not this to incourage the children of God to match with the wicked (a thing much condemned as we haue heard) but to repress the pride of the wicked in disdainning the company of the godly: at least all mariages with them, especially if there be any imparity on their part to the godly in respect of nobility, worship, or portion: yea not so only; but also to teach them notwithstanding to match themselves and their children, with Gods children, (if by any meanes they may attainetherunto) in respect of the dignity & excellency of them; as also of those benefits that may be expected by them.

Now

Now although these vses hitherto mentioned be common both to the wicked, and also to the children of God; yet they are to be acknowledged principally to belong to the children of God themselves. They principally are to honour them according to their dignities, and to use them kindly according to their necessities. They principally are reuerently to regard the Ministers of the word, whom God hath ordained as instrumentall fathers to beget children to himselfe. They principally are to take delight, both generally in the societie of the children of God, and also more particularly in matching and making mariages with them.

Yea they that are most noble and wealthy are not to disdain them that in worldly respects are base and poore. Who may for nobility and riches bee preferred before *Dauid*, by God himselfe aduanced to a kingdome? Yet he generally of the company of the children of God saith, *that all his delight was in them that were excellent in the earth: Psalm 16.3.* And againe: *I am a companion* (not of some, as of some of the noblest and wealthiest, but) *of all them that feare thee, and keepe thy precepts: viz. how base or poore soeuer they be, Psal. 119. 63.* Therefore touching the wicked, hee doth not onely say, *I haue not haunted with vaine persons, neither kept companie with the dissemblers: I haue hated the assembly of the euill, and haue not companied with the wicked: Psal. 26.4.5.* neither, *I haue hated them that giue themselves to deceitfull vanities: Psalm. 31.6.* neither againe, *Doe not I hate them (O Lord) that hate thee? and doe not I earnestly contend with them that rise up against thee? I hate them with an vnfaigned hatred, as they were mine enemies: Psal. 139. 21. 22.* *Dauid* (I say) doth not onely say thus touching the wicked, but to shew his detestation of them the more, hee saith with great vemeny *Away from me (or auant) yee wicked, for I will keepe (or that I may keepe) the commandements of my God. Psal. 119. 115.* so noting, that no man can keepe the commandements of God, except with great detestation hee reject and renounce the company of the wicked.

As *Dauid* spake thus generally of the societie of the godly, and therefore contrarily of the fellowship of the wicked (to

note that none can delight in the godly, that abhorreth not the vngodly) so for mariage, though hee were the anointed heire apparant of the Crowne and Kingdome of *Israel*; as also a Prophet that had composed diuers Psalmes before, yet hee disdained not to match with the widow of the churle and perfect country clowne *Nabal*, because by her wisdome shee had shewed her selfe to be one of the daughters of God. 1. *Sam.* 25:39.

Thus much for those vses of the former doctrine of the dignity of Gods children, which are common to all. Now follow those which are more speciall. These are twofold : viz. either concerning the wicked and such as are in their naturall state, not regenerated, or belonging and proper to the children of God, new borne, that haue *received the spirit of adoption, whereby they call God their father.*

Touching the wicked, as they may heereby see their owne wofull and fearefull state and condition, the same hauing been in the former arguments shewed to bee in all things (or most things) contrary to the state and condition of the children of God : so let them learne to abhorre the same, and in such manner to dislike of themselves as they are vnregenerated, that they may make the more haste to change their copie (as wee vse to speake) and to come out from among them that are of their owne sort, and to ioine themselves with the children of God, and to be one of them.

The wicked and vnregenerated thinke themselves the only happie men of the world. But alas, how they are deceiued may appeare by the premises. Not onely is the poorest, the meanest, the weakest and the sickest, the basest, the most destitute and forlorne childe of God (destitute I meane of all worldly helpe and comfort) in farre better state then the greatest Monarke in the world, that is not by regeneration the childe of God : but such an vnregenerated man is also in farre worse state and condition then any worme, any toad, or any other creature whatsoeuer, and that both for this life and for the life to come.

Note:

For this life, because euery other creature hath all things necessary for the kinde thereof, without any care, and without any

any griefe or sorrow. What mighty Monarke had euer so?

For the life to come, because all other things perish with their life, but the wicked remaine in their soules, and are committed to Hell, there to bee reserved in chaines and vnspeakable torments till the last iudgement day, when their bodies also shall be raised againe, and ioined to their owne soules, and so both in soule and bodie they shall bee cast againe into hell fire, prepared for the Diuell and his Angels, thence neuer to bee deliuered, but there to be tormented for euermore, as before hath beene shewed.

Should not this make them to make all haste to forsake this state, and to ioine themselues to the children of God?

Neither let them feare so to doe, whatsoeuer their former sinnes haue beene. For if once they see and dislike their vnregenerated state, then are they in the way to adoption and regeneration. Such came Christ to heale, and to call to repentance, *Matth. 9. 12. 13. Luke 19. 10.* Such Christ hath promised to comfort, and to ease of the heauie burden of their sinnes, *Matth. 11. 28.* Such haue the better warrant so to doe, because it is written by the Prophet *Zecharie*, that the Lord of hosts had said, that in these last daies ten men out of all languages of the nations should take hold of the skirt of him that is a Jew, and say, Wee will goe with you, for wee haue heard that God is with you: *Zechar. 8. 23.* Other Prophets also before had written to the same purpose thus: It shall bee in the last daies, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and shall bee exalted aboue the hilles, and all nations shall flow vnto it. And many people shall goe and say, Come and let vs goe up to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his pathes, &c. *Isa. 2. 2. Mich. 4. 1.*

Many other the like promises there are for the encouragement of all (how wicked soeuer) to change their state, and to make haste in that behalfe, before they perish in their wicked condition.

The examples likewise of those, *Act. 2. 37.* of the gaoler, *Act.*

16. 27. of *Paul* him-felfe, of *Mary Magdalen*, of all the heathen conuerted by the Apostles, and infinit other, may further encourage men vnto this hault, for entering into the way of adoption.

If once they enter, let them proceed and goe forward: not halfe way, but throughout, and to the end. *Agrippa* was halfe, yea almost perswaded to bee a Christian: *Act. 26. 28.* but wee read not; that hee was altogether perswaded so to bee a Christian. Though wee may not absolutely say that hee neuer afterward fully and wholly became a Christian; yet that (but almost) mentioned in the Scripture, and no more either there, or in any other place being testified of his perfect conuersion, may iustly make vs all the more to doubt of him.

Many in the daies of Christ were his Disciples for a time, who at the last tooke such offence at his Doctrine, *that they went backe, and walked no more with him: Iohn. 6. 66.* After that, many were followers of the Apostles, who afterward forsooke them: *2. Tim. 4. 6. Heb. 10. 25. 1. Ioh. 2. 19.*

It is a dangerous thing thus to enter, and not to go forward: *No man that putteth his hand to the plough, and looketh backe, is apt to the Kingdom of God: Luk. 9. 62.* As this is true in the particular calling to the ministry, so much more in the generall to Christianity, *If any after they haue escaped from the filthynesse of the world,* (that is, after they made profession of renouncing the filthynesse of the world) *through the knowledge of the Lord, and of the Saniour Iesus Christ, are yet intangled therein againe, and overcome, the latter end is worse with them then the beginning, &c. 2. Pet. 2. 20.*

The meanes whereby they that are wicked may be released of the bondage of their sinne, and made the children of God, is (as wee haue heard) principally the ministerie of the word.

So likewise the societie and fellowship of them that are the children of God already, as before wee heard.

If notwithstanding all hitherto said, they that are wicked, will not forsake their wickednesse, but will still remaine such as they are, yet let them take heed of all wrongs and iniuries
against

againſt them that are the children of God, leſt in the end it be to their coſt, and they repent, as *Indas* did, when it is too late. But of this point alſo before.

Thus much for the uſes of the doctrine of the dignitie of Gods children which are proper and ſpeciall to the wicked.

Touching them that are the children of God indeed, let them eſpecially firſt of all take heed that they fall not from their excellent ſtate. It is true indeed, that they that are once truly the children of God, ſhall euer ſo continue, and cannot fall away. Howbeit, we are exhorted often to take heed to our ſelues in this behalfe, *Heb. 3. 12.* and *10. 23.* and *12. 15.* and elſewhere, becauſe exhortations are the ſpecialleſt means for our vpholding.

Wee condemne all, that being but baſe and beggarly, and yet taken into ſome noble mans or gentlemans houſe and ſeruiſe, where they are in the way to preferment, cannot keepe themſelues well whiles they are well. Eſpecially wee condemne them, that hauing found ſuch fauour with Princes, as that from a low degree they are aduanced to ſome honourable condition (as the Earle of *TERONE* and other) cannot containe themſelues, but breake their liſts, and ſo bring themſelues to their former baſeneſſe. How much more then may they be condemned, that being tranſlated from death to life, from darkeneſſe to light, from bondage to libertie, from the ſeruants and ſlaues of the Diuell, to bee the ſonnes and daughters of God, from Hell to Heauen, doe what in them lieth to returne againe to their former miſerie?

Although indeed the true children of God can neuer bee altogether vnchilled (as it were) and vtterly degraded, yet they in particular things ſo fall, yea generally for a time ſo decline, that they may ſeeme, and often times ſeeme to other and to themſelues, neuer to haue bene the children of God. All this is by negligence and ſecuritie. For as *Bleſſed is the man that feareth alwaies, Prov. 28. 14.* ſo it is wofull, euen a thing that bringeth much woe often times to the children of God, to bee at any time but a little ſleepie, drowſie, ſecure, and watchleſſe.

A second speciall vse for the children of God is, that ha-
 uing found this loue before spoken of, with God, to be made
 his children, they trust in him, and depend on him, not fea-
 ring, but that hee that hath made them his children, and will
 giue them a kingdome fit for such children, wil also, and much
 more, giue them all things for this life: *Luk. 12. 32.* Our little
 children when they rise in the morning, yea our seruants al-
 so, take no care what they shall eat, or what they shall drinke;
 but they leaue all such care to vs their fathers and their ma-
 sters, and it is indeed our duty to prouide all such things for
 them. *For he that prouideth not for his owne, and namely for them
 of his household, denieth the faith, and is worse then an infidell: 1.
 Tim. 5. 8.* Hitherto belongeth the speech of Moses vnto God,
Num. 11. 12. 13. and the practise of *Bashshebaes* hufwife, *Prou.
 31. 15.* Why then should not we much more, that professe our
 selues the children of God, cast all our care vpon our heauen-
 lie father that careth for vs? *1. Pet. 5. 7.* Vnder this vse I com-
 prehend infinite comfort of the children of God.

The grounds of this comfort being handled before, and
 some of them to be touched againe in the next verse, I shall
 not need to stand vpon them now.

Yea with this trust in God, and comfort from God, we may
 ioine patience both towards God, and also towards men. To-
 wards God, because we haue heard before, that he correcteth
 vr onely in loue, and for our great good, *that wee may not bee
 condemned with the world: 1. Cor. 11. 12.*

Towards man, because hee is but Gods hand to chastise vs,
 and cannot goe beyond his commission: and last of all, shall
 himselfe be called to account for whatsoeuer wrong hee doth
 vnto vs. God himselfe will iudge and reuenge our cause for
 vs: yea the more that we hold our peace, and put vp all with-
 out any resistance or murmuring. *As it is the glory of a man ge-
 nerally to passe by an offense, Pro. 19. 11.* so especially is it the glo-
 rie of the childe of God. It is no credit for a man to strue with
 a boy, nor for the sonnes of Nobles to contend with base per-
 sons: yea it is most for their credit, with a kinde of disdain
 and contempt to let such persons goe without any reuenge, as
 though they had offred them no indignity.

The application of this wee haue heard before, in speaking of the true nobility and magnanimity of Gods children.

A third vse is, that they loue him that hath loued them, as before we heard. Wee looke that our children loue vs better then other, though other bee better able to preferre them. How much more should we loue God that is Almighty?

A fourth vse of the dignity of Gods children, for the children of God themselves, is, that they that are aduanced thereunto, be carefull not only specially to depend vpon him, but also generally to walke worthy of their said calling and dignitie, *Ephes. 4. 1.* and to honour him that hath so honored them. We are commanded to honour our earthly fathers, *Exod. 20. 9.* *A sonne (saith the Lord) honoureth his father, &c. If I then be a father, where is mine honour? Malach 1. 6.*

This walking worthy of our calling, and this honouring of God our father, consisteth in two things: First, in hearing of his words: secondly, in walking according to his word, and conforming our selues to the likenesse of God himselfe. *My sonne, heare thy fathers instruction, and forsake not thy mothers teaching, Pro. 18.* *He that is of God, heareth Gods word. Ioh. 8. 47.*

The hearing of Gods word is nothing without obedience, and conforming our selues vnto God. *As obedient children, fashion not your selues vnto the former lusts of your ignorance: but as he which hath called you is holy, so be yee holy in all manner of conuersation, &c. And if yee call him father, which without respect of persons iudgeth every man according to his worke, passe the time of your dwelling heere in feare: 1. Pet. 1. 14. 15. &c.*

The Lord hath not graced vs with titles of his children, that we should be proud, or swagger, and liue as we list in all licentiousnesse, chambering, and wantonnesse, as the children of many great men in the world doe: but therefore are wee a chosen generation, a royall priesthood, an holy nation, that wee should shew forth the vertues of him that hath called vs out of darknesse into his marvellous light: *1. Pet. 2. 9.* and that as strangers and pilgrims beere we should abstaine from fleshly lusts, which fight against our soules; and haue our conuersation honest amongst the Gentiles, (or any other not called to the same honour) that they which speake euill of vs, as of euill doers, may by our good workes

which they shall see, glorifie God in the day of the visitation: verse 11. 12.

The children of Princes vse to weare princely robes, and other princely iewels and ornaments.

So to heare God, so to obey God, so to conforme our selues vnto God, is our princely robes, our princely iewels, and ornaments, far passing all the robes, iewels and ornaments whatsoever of all the Princes in the world: *Prou. 1. 9. and 4. 9.* whereby we are distinguished from the base men of the world, whereby *we are all glorious within, and haue our clothing* (as it were) of *broidered gold: Psal. 45. 13.* Peter speaking of humility, exhorteth the yonger sort *to decke themselves inwardly with lowliness of mind: 1. Pet. 5. 5.* And before in speaking of women, and to women against the gawish and vncomely apparelling themselves *with broidered haire, gold, &c.* he opposeth vnto such things *the vncorrupt man of the heart, with a meeke and quiet spirit, as a thing before God much set by: Chap. 3. 4.* That which is spoken of these particulars, is to be vnderstood of all other parts of holinesse and righteousnesse. Whereby we do resemble God, as in mercy: *Luk. 6. 36.* and in forgiuing one another: *Mat. 6. 14. Ephes. 4. 32.* and in other the like.

These things are the marks of Gods children, without which in truth, and in some measure, neither other can discern them, nor themselves can know themselves to be the children of God.

These robes and ornaments being once put on, must neuer be put off, and laid vp for high daies; and solempne assemblies: but they must be worne at all times, and in all meetings. Much vse, weareth and consumeth other ornaments, but the more these ornaments are worne, the better they are.

Thus the Israelites were commanded *to walke in the waies of God: Deut. 8. 6.* Salomon is commended *for louing the Lord, and walking in the ordinances of David his father: 1. Kings 3. 3.*

So the Rechabites are in some sort commended for obeying some ordinances of their Father, and by their example the Iewes are condemned for not hauing the like regard of the ordinances of God: *Ierem. 32. 5. &c.* On the contrary, the sonnes of *Samuel* are discommended for not *walking*

in the waies of Samuel: 1. Sam. 8. 3.

The application of these examples is so easie, that I need not to stand vpon it.

This is the summe of all, that the more God hath dignified vs, in making vs his children, the more we honor him, by hearing his word, and keeping his commandments. The more we do for our own children, or shew kindnesse to any other, the more duty we looke for from our own children; and the more also we expect, that they to whom we shew kindnesse should both regard our words, and also do that which we require of them. Shall we that are but Gods instruments in all that we do: and that do nothing, neither can do any thing in respect of this our adoption whereby God aduanceth vs to be of beggers and rebels his children, and heires. euen heires together with his owne Son Iesus Christ; shall we (I say) look for so much seruice and duty at the hands of other, that are in many respects our equals, if not in some our betters, (though we in some other are in the world their superiors) and shall we not performe much more vnto God? One maine argument that kept *Ioseph* from yeelding to the filthy desire, and wicked request of his mistrisse, was the consideration of that which his master had done for him. *My master* (saith he) *knoweth not what he hath in the house with me: but hath committed all that he hath to mine hand. There is no man greater in this house then I: neither hath hee kept any thing from mee but thee, because thou art his wife: how then can I doe this great wickednesse, and so sinne against God?* Genes. 39. 8. 9. If *Ioseph* made such conscience of dutie towards his master, because he had so graced and aduanced him in his family, though he were still but a seruant, what conscience are we to make of all duty to God for honouring of him, that being so base and vile as wee were, are by him aduanced to be his children?

That we may thus heare and obey God, it becommeth vs especially to auoid the society of the wicked, before lightly touched. And indeed what greater disgrace for the sonnes of a Prince and a mighty monarke, then to consort with clownes and scullians, and such like? Much more may bee said of
the

the disgrace of the children of God by the communion and fellowship of the wicked. If we cannot auoid their company, yet let vs take heed of all pollution by them. *Noah* and his family liued amidst the whole sinfull and wicked world: and *Lot* among the filthy Sodomits: yet these kept themselves vnspotted. Our Sauour saith to the Angell of the Church of *Sardis*, *Thou hast a few names yet in Sardis which haue not defiled their garments: Rev. 3. 4.* yet these few liued amongst a great number, that had a name to be aliue and yet were dead. Howsoeuer therefore we be thrust and thronged with the wicked, yet such must be our care for our selues that their soily and filthy garments may not defile and pollute ours.

We must also take heed of too much worldlinesse: lest thereby we be defiled, and do spot those ornaments and rich robes before spoken of: we *must use the world as if we used it not*. As the moule alwaies liueth in the earth, and yet keepeth her skinne as faire, as cleane, and as fine as the best and most curiously brushed veluet gowne in a kingdome, so must we keep our adoption, and all the robes thereof, euē in the mids of this sinfull and therefore most dangerous age.

This caueat, thus to looke to our selues in respect of the world is very necessary. For there is nothing more dangerous to mans saluation, then the world with the riches, delights, honors, and other things therein. When no temptation els could take hold of our Sauour, then the diuell set vpon him with this argument from the world: viz. that hauing shewed him all the kingdomes of the world, he would *give him all these, if he would fall downe and worship him*. Esau for the world sold his birthright: *Heb. 12. 16.*

Judas for a small morcell of the world, sold and betrayed his Lord and master, and our Lord and Sauour Iesus Christ.

Demas forsooke the Apostle *Paul*, and embraced this present world: *2. Tim. 4. 10.* The like may be said of many other.

Another more speciall vse concerneth chiefly the ministers of the word: viz. that the more excellent they vnderstand the state of the children of God to be, the more diligent they be in teaching of them, and watching ouer them; as also the more carefull to feed them with the purer, and better diet besee-
ming

ming their excellency. Do not nurses to the children of kings and Queens thus? at least, ought they not so to do? may they then whom God hath appointed to be nurses to his own children, be more carelesse?

This briefly shall suffice for the vses of the former discourse of the dignity of Gods children: yea, this also shall serue for the first part of my present text, viz. of the Apostles exhortation to the serious consideration of the dignity of Gods children.

CHAP. XXXII.

Of the obiection that might be made against all generally, before written of the dignity of Gods children, and of the first part of the Apostles answer thereunto.



The former part of this text being already handled, it remaineth now to speake of the second: viz. of the Apostles answer to an obiection that might be made against that which the Apostle had spoken, and which I haue now more plentifully laid forth, of the dignity of Gods children. This I will but run ouer in a trice, because that which I haue written was the principall point, the which at the first I intended and propounded vnto my selfe. That which remaineth, is but an appendix of the former, and therefore it needeth not so largely to be handled.

The obiection which might haue been made against the Apostles former commendation of Gods loue in making vs his children, is this. Is the loue of God so great, so vnspcakable, and so admirable in making vs his children? And is our state and condition in being the children of God, so worthy, so excellent, so honorable? How can this be, sith of all other men in the world, we are least respected, least regarded? yea, we are not so much as known (almost) in the world? To this the Apostle giueth a double answer: or acknowledging indeed the thing objected, viz. that we are not regarded, yea, not so much as known in the world, he giueth a double reason why the world doth

dorth so little respect vs, scarce knowing vs: namely, first, because it knoweth not God himselfe, in this verse: secondly, because it is not yet euident to the world what wee shall bee heereafter, in the beginning of the next verse.

Before we come to the words themselues, let vs note, and only note this, that whosoever will commend any thing to other, as worthy of their consideration and obseruation, they must before also thinke of that which may and will be objected against the same, as also prepare answer to the said objection. For there is nothing so holy, so excellent, so sound, but that the wit of man hath somewhat, or will haue somewhat to object to the disgracing, abasing, and peruerting thereof. Therefore the Lord hath giuen vs such a word, euen such a Scripture and written word, as is not only *profitable or sufficient to teach* (namely the truth) but also to *improoue* (or to conuince and confute all errours, and whatsoeuer may bee objected against the said truth) neither onely *to instruct in righteousness*, (that is, to exhort vs vnto all vertue) but also to *correct* (or to reprove all vice, and whatsoeuer may bee said against vertue) *that so the man of God* (that is, the Minister of the word) *may be absolute, being made perfect vnto all good works*. This might largely bee prooued by infinite examples in the Scriptures: but as I promised only to note it, (so I wil performe my promise in that behalfe.

To returne therefore to the words of the Apostle, let vs first see the meaning of the said words, and then the matter it selfe.

The first word [*the world*] hath diuers significations. First, it signifieth the whole masse and lumpe of all Gods creatures, especially visible: as when it is said, that *God made the world: Act. 17. 24.* and that *hee chose vs before the foundations of the world were laid: Ephes. 1. 4.* Secondly, it signifieth this inferiour part of the world, with all things therein contained, or thereto belonging. So it is said, the diuell did *shew vnto Christ all the kingdomes of the world, Matth. 4. 8.* And *the field is the world, Matth. 13. 38.* And, *He was the light, that lighteth every one that cometh into the world: Iob. 1. 9.* *Hee was in the world: verse 10.* And, *Loue not the world, neither the things that are in the world: 1. Iob. 2. 15.*

Thirdly,

Thirdly, it is taken for the elect men of the world : *Behold the Lambe of God, which taketh away the sinnes of the world : Ioh. 1. 29. So God loved the world : Ioh. 3. 16. He sent not his sonne that the world might be condemned, but that the world might be saved: verse 17.* Fourthly it is vsed only for the wicked of the world, and for all men vnregenerated, and that for two reasons. First, because they fauor only the things of this world, and do mind nothing but worldly things : Secondly because they are the greatest part of the world; and for the most part beare the chiefeft sway and swinge in the world, as though they were the only lords and kings of the world : whereas indeed the least part is theirs : yea, they haue no right or interest to any thing in the world, as hath been before shewed. The word translated world, naturally signifieth order, or ornament, and beauty, because indeed all things were at the first created in most excellent order, and were so beautifull, that they were a great ornament to God himselfe, the creator of them. Now the wicked are not only the greatest part, bearing the greatest sway and swinge in the world; but also accordingly, they are the only gallants (outwardly) of the world : brauing it out about all other in such manner, that if they were out of the world, the world might seem to be no world, and to haue no beauty in it. In this signification is the word taken when it is said, *the world knew him not : Ioh. 1. 10. If the world hate you, ye know that it hated me first. If ye were of the world, the world would love his owne : but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you : Ioh. 15. 18. 19.* So it is taken : *Ioh. 16. 8. He shall reprove the world of sinne : and Ioh. 17. 9. I pray not for the world.* So it is taken in many other places. These are the principall significations of this word world, and in this fourth signification it is taken in this place. The next word here, is the word *knoweth*. To omit the diuers significations of this word in other places, here it signifieth (as before hath been insinuated) not to acknowledge, not to regard, or respect. So it is said that our Sauour shall say at the last day to them that shall plead their prophecying, and casting out of diuels in his name, *I neuer knew you, &c. Mat. 7. 23.* that is, I neuer approued you, liked you, or regarded you.

Yea,

Yea, here, as the words *Despise not prophesying*, 1. *Thes.* 5. 20. import not only, that they should not contemne it, but also that they should honorably regard it, so this word *not to know*, in this place signifieth not only, not to regard, or respect, but also to contemne and despise: yea, to hate, and to persecute, and to persecute, with all euil. So it is taken else where: *All these things will they doe vnto you for my names sake: because they haue not known him that sent me: Ioh. 15. 21. These things will they doe vnto you, because they haue not known the father, nor me: Ioh. 16. 3.* In both these places *not to know* signifieth, not only to be ignorant, or to neglect, or not to regard, but also to contemne and despise. The same is the significatiō of this phrase in this place. The meaning therfore of these words (*for this cause the world knoweth you not*) is this, that for this cause the wicked & vnregenerate of the world do not acknowledge and regard you, that is, they do contemne, despise and persecute you: so also of the words following, *because it knoweth not him*, that is, because they regard not or respect not himselfe: yea, because they contemn and despise, and (what they can) doe also persecute him. Thus we see the obiection that might be made against the excellency of Gods children to be taken from the hatred of the world, that is, of all the vnregenerate in the world against them: and the answer thereunto to be, that this is not a thing to be marvelled at, or so to be taken, that we should be discouraged by it, & the more think the dignity of Gods children not to be so excellent as before the Apostle had commended it to be, for as much as they that do thus little regard and brook Gods children, yea hate and despise them, do as little regard, & as hardly brook God himselfe: yea, they hate and despise him. And this their not knowing of God; yea their hatred and despising of God, is the very cause why such do not know the children of God, but hate and despise them.

The truth of both these, viz. that all the wicked do hate and despise both the children of God, & also God himself, and that they do therfore hate and despise his children, because they do first hate and despise him, is sufficiently euident by the places before alledged: For the said places do not only manifest the signification of the words & phrases, but the truth also of the things

things themselves. And the reason why the wicked do make so little reckning of Gods children, & of God himselfe; yea why they hate & contemn both, is because of the great contrariety that is betwixt them, & betwixt Gods children, and God himselfe: euen as great as is betwixt light & darknes: betwixt good and euil. As God himselfe is *light and hath no darknes in him: 1. Ioh. 1. 5.* so they *that haue fellowship with him, and walke in light* (euen all his children) are called *the children of light and of the daye: 1. Thes. 5. 5.* and *lights* themselves: *Philip. 2. 15.* Therefore as God himselfe doth hate & condemne all darknes, and all works of darknes, so his children do the like, and cannot beare them in the wicked, *but do reprove them rather: Ephe 5. 11.* This then is the reason of the hatred of the wicked against the children of God, and against God himselfe.

And this hatred is manifest by examples of such, as being bound one to another by the bond of nature, notwithstanding hate them to whom they are so bound, euen because of the light that is in them, wherby they shew themselves *the children of the light*, euen of God himselfe. So *Cain* hated *Abel*, because his own works were euill, and his brothers good: *1. Ioh. 3. 12.* So *Ismael* hated *Isack*: *Esau* *Jacob*: *Saul* both *Dauid* and also his own sonne *Jonathan*, for his good loue towards *Dauid*. The like may be said of many other: yea indeed, of the hatred of al that are wicked, against the godly. That sometimes the wicked are said to loue the children of God, yea also to reuerence them, & to shew them much kindnes: it is first of al for other causes and respects, not for their godlines: as for their beauty: their skill in musick, or in some other such thing: for their policie, and for such like: as before in handling the maine exhortation we haue shewed. Secondly it is by the ouerruling hand and spirit of God, to shew that he hath the hearts of all men in his hand: and that he can as well draw loue, (or at least kindnesse) from the heart that naturally is possessed with hatred, as he can fetch water out of the rocke, and make the rauenous rauen to be nursing mothers (as it were) to his children; and as he can restraîne the fire from burning so much as an haire of his children, being cast into the mids thereof, or the woollie nappe of their garments. But howsoeuer the Lord doe this
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Sometimes, yet there is in all the wicked such a secret hatred against all the children of God, and against God himselfe, that except God do retrain them, or force them to worke against their nature, they cannot but break forth into contempt, and into all wrongs and indignities against the children of God, and God himselfe. And so they bewray, that albeit they haue some generall and speculatiue knowledge of God himselfe, by his works and word, and of his children, by those graces of God in them, wherby they doe resemble him, and shew themselues to be his children, yet they haue no true knowledge either of God, or of his children, because they doe not performe those duties to God and to his children, which do belong vnto them.

And this is a common phraze amongst vs, to say that a man knoweth not another, when hee performeth not that dutie which belongeth to his place. Many times we passe by great nobles, and other of high calling without any reuerence vnto them, because indeed we know them not. If also wee be brought before them, and yet do not respect and honor them according to their places and authority, we are and may be iustly charged, that we do not know them: yea, oft times we are and may be iustly threatned, to be taught to know them before we goe. And indeed if men knew Gods iustice against sinne, his mercy towards them that loue, feare and obey him; his reckoning that he maketh of all his children; his large promises (before spoken of) made to all that doe shew any kindnesse to any of them: his contrary threatnings to them that doe the contrary vnto them: his power and might to performe both all his promises, and also all his threatnings: and lastly his faithfulness in performing of them to the full: if (I say) the wicked knew these things of God, then certainly it could not be, but that they would more respect his children, then they doe.

For as much therefore as they doe not respect them, but are as strange towards them as if they had neuer known or seen them, and deale as hardily with them as if they were their enemies (by whom notwithstanding they do daily enioy many great benefits, as hath been before declared) therefore we

may

may well conclude with the Apostle, that they know them not: and that the cause why they know them not, is, because they know not God himselfe: Though they know him so, that they be able to speake of him, and to preach the knowledge of him to other, yet they know him not in truth truly, and so as that themselves shall be any whit the better by their knowledge. Yea, the more they know him without honoring of him, according to their knowledge, with the more stripes they shall be beaten, the greater shall be their condemnation; and therefore indeed they were better in respect of themselves, to be altogether ignorant of him, then so only to know him.

The wicked know the children of God as they are men: as they are of this or that fauor, stature, and complexion: as they are rich or poore: as they haue some place and authority in the world: but yet they know them not, neither regard them, as they are the children of God; and that because they know not God himselfe. They knew them before they were the children of God; they loued them and respected them, whiles they were as themselves; naturall men, vnregenerated men, wicked men: but as soone as there is a change made in them, and that they do *receiue the spirit of adoption*, presently they are also changed. As it is with many, that whiles they were yong, and in their youth liued together, and were well acquainted one with another: but afterward by long absence and many yeeres being both changed, growen to be men, hauing haire on their faces: yea perhaps being gray-headed, they meet one another in the face, and yet salute not one another, neither speake one to another, because indeed they haue forgotten one another, and do not know one another: so is it betwixt the wicked and the children of God, being once taken from out of the wicked, and adopted to bee the children of God: In one day there is a greater change made in the heart, then there is in the face, and in the stature by many yeeres. Greater (I say) because this change by grace is meerly contrary: but the other change before spoken of in nature, is only diuers.

Touching the cause of the change of the affections of the
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wicked towards the children of God, viz. because they know not God himselfe, it may be fitly illustrated by the like amongst men. For as it often falleth out, that the children of great persons in the world traueilling or liuing in places where their parents are not knowen, do meet with the harder measure, and are the more roughly vsed, and receiue the more wrongs and indignities, because such as do so vse them, (or rather abuse them,) do not know their parents; so is it with the children of God in respect of the wicked. They liue in this world *as strangers and pilgrims*: 1. *Pet.* 2. 11. (and so they are indeed, their country being aboue in heauen) and by this means they receiue much wrong, and many iniuries from the wicked amongst whom they liue; euen because those that doe them these wrongs and iniuries, doe not know God himselfe, the father of the godly. It was through ignorance of *Pauls* being a Roman, that he was bound to be scourged, and therefore when he reuealed himselfe to be a Roman, he escaped the whip; and they that before had giuen commandement for the whipping of him, began to feare, and to reuoke their said commandement: *Acts* 22. 25. In like manner therefore, it is not to bee maruelled, that they which know not God himselfe, doe deale the more hardly with his children, according to that which our Sauiour expressly saith in this case: *Ioh.* 16. 2. 3. as before was alledged.

From this obiection and first answer therunto, we learn two points: First, that whosoever will be the children of God, must prepare and arme themselves for the hatred of the world: euen to be contemned, despised, reprobued, and persecuted in the world, and of the men of the world. If we will *be glorified with Christ*, we must also *suffer with Christ* as his *members*: *Rom.* 8. 17.

Our Sauiour saith, *Whosoever will follow me* (viz. so that he may come to my glory) *let him forsake himselfe, and take up his crosse, and follow me*: *Mark.* 8. 34. Yea *Luke* saith, that such an one *must take up his Crosse daily*: *Luk.* 9. 23. Thereby noting that all the wicked that will be Christs disciples, must not looke for some affliction, at the first entrance into that state, or now and then, but continually, euen euery day. *Paul* saith, *If we suffer we shall reigne with him*: 2. *Tim.* 2. 12. so insinuating, that the way

way to raigne, is first to suffer. Yea, he speaketh more plainly, and more generally, saying, that *All that will live godly in Christ Iesus must suffer persecution*: 2. Tim. 3. 12. Therefore out of the Prophet he speaketh in the person of all the godly, and saith, *For thy sake are we killed all day long, we are counted as sheepe for the slaughter*: Rom. 8. 36. This was the way by which Christ Iesus himselfe entred into his glory: Luk. 24. 26. 1. Pet. 1. 11. *The servant is no greater then his Master. If therefore the world have persecuted the master* (Christ himselfe) *will they not persecute vs* that are his seruants? Ioh. 15. 20. Shall we (I say) goe scotfree? and looke to ascend into heauen with ease, and to be translated thither (as it were) in our down beds? Shall the Captaine only take paines and fight, &c. and shall the common souldier sit still, eating and drinking, and making merry? No, no, It neuer hath bene so: It neuer shall be so. *Though Christ were the Sonne, yet hee learned obedience by the things which he suffered*: Hebr. 5. 8. Yea, *It became him, for whom are all things, and by whom are all things, seeing that hee brought many children vnto glorie, that hee should consecrate the Prince of their Salvation, through afflictions*: Hebrew. 2. 10. Hath our Prince gone by this way of afflictions, and shall wee seek to shift it, and looke to goe another way? What a shame were this for vs, to be so squamish, so nice, so dainty? especially we being so base, so vile, and so contemptible as wee are in respect of our Prince? Away therefore with such sluggish feares, and fancies: Away with such softnesse and tenderesse. Let vs make as full reckoning (if we will be christians indeede as well as in name) to suffer persecutions, as we are sure of the coat of our backs. Let vs daily looke for it: Let vs daillie buckle our selues vnto it. And so the more wee looke for it, and the better we are armed to it, the more easily we shall overcome it: yea, we shall find more comfort and ioy in such sufferings for Christs sake, then all the wicked in the world doe, in all their ease, in all their dainty fare, in all their riches and glory, in all their sports, delights and pleasures.

Yea, the truth is, that we should so looke for trouble in the world, and be alwaies so prepared to suffer for Christs sake,

Note.

that if the world laugh or smile vpon vs, & fauor vs, we should the more feare our state, & doubt whether yet we be the children of God or no: such as we haue been accounted by other; and such as we haue taken our selues to be. Last of all (for this point) let vs vnderstand, that as all the children of God must make reckning not to be known in the world, that is, to vndergoe many troubles, euen for that cause; so saith the Apostle here, *for this cause* (that is, because God hath so loued vs as to make vs his children) *the world knoweth you not*; and because we haue receiued the spirit of adoption, and shew the same by the fruits thereof: as (I say) all such must make reckoning of trouble in the world, so especially, the more excellent that any of Gods children are, and the greater measure they haue receiued of the spirit of adoption, the more they must looke to be molested, and troubled in the world.

Marke the history of the old testament from the beginning to the ending, and ye shall find, that alwaies the greatest afflictions did follow the best of Gods children: the best Patriarks: the best Prophets: the most holy men of other sort.

The like is to be said of the new Testament. As the Apostles had receiued greater gifts from God then other, so they were the more persecuted by men then other. The Apostle *Paul* speaking of himselfe and of the rest of the Apostles saith, *I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gazing stocke vnto the world, and to the Angels, and to men, &c.* 1. Cor. 4. 9. and again, *We are made as the filth of the world, the offscouring of all things, &c.* verse 13.

This cannot but be looked for in respect of the world. For if the world know vs not, that is, do hate vs and enuy vs, for *this cause*, because we are Gods children: then it cannot be but that the more we shew our selues to be the children of God, the more the world will hate & enuy vs. Neither is any other thing to be looked for in respect of God himself. For why should we think that God giueth some a greater measure of his spirit of adoption, thē he giueth to other som? There is no more in one to win Gods loue in that behalf, thē in another. For God hath freely giuen this loue to al his childrē alike, to be so called, & to be indeed

indeed his children. It must therefore be in respect of the end for which he doth so : viz. that such may beare the more afflictions, and by bearing such afflictions they may glorifie God the more, that hath so honoured them, not only about other men, but also about other of his children. It standeth also with great reason : for the highest cedars and the tallest and greatest oaks are the more subiect to stormes and tempests.

This is the first point to be obserued from this obiection.

The second point to be obserued from the first part of the answer to the said obiection, viz. from the cause why the world taketh so little notice of Gods children, &c. namely because they know not God himselfe, is this, that although all the children of God must looke for trouble and vexation in the world, euen as if the world had neuer knownen them, yet they haue no cause to be offended therewith, or to thinke their state to be therfore the worse, but that rather they haue good cause well and patiently to beare the same, sith as the world knoweth not them, so also it knoweth not God himselfe. Heereby appeareth that more plainly, which before hath bene handled more plentifully, that all the world, that is, all the wicked and vnregenerated in the world, are fooles, and little better then mad men. For how can they be wise, yea how can they be other then fooles, that know not him that is most wise, yea only wise, and that is the giuer and the only fountaine of all wisdom?

If it bee so, what cause haue the children of God any whit to dislike their state, or to thinke their dignity to be the lesse, because there is so little reckoning made of them by the world, that is, by the men of the world, that are all (so long as they doe continue of the world) no better then a brood of fooles? For what wise man (such as all the children of God are before shewed to bee) will care for the scoffes, or scornes, or any other indignities offered vnto him by a foole? Yea, will not euery wise man thinke him to bee a foole himselfe, that will either contend with a foole about such indignities as by such a foole are offered vnto him; or thinke himselfe the worse in any respect because of such indignities?

The most that can be made of the indignity which wee receiue from the world, is that they do all that that they doe in that behalfe, of meer ignorance. Is there then any cause why we should thereby be dismaied, or think the worse of our condition?

Let the world therefore and all worldlings, euen all the wicked in the world deride vs, and wrong vs that are the children of God, as they will. Let them goe with their follies. Let vs shew our wisdom in not contending with them: but in bearing all things, and in winking at all things, as though we saw nothing.

The greatest noble man of a kingdome, being where he is not known, to be so noble, will neuer take it ill, that meane persons passe by him without any such reuerence as is due vnto such nobility. In like manner therefore sith we heare that the world knoweth vs not, let vs the better beare all their indignities.

By such bearing their follies and wrongs, we shall either at the last win and conuert them (especially if with our patience, we shall also ioine earnest prayers for them) to be of our number, and to turne the children of God as well as we: or els we shall make their last iudgement and condemnation the greater: which will be reuenge enough for whatsoeuer hurt they haue done vnto vs.

To the former two points, let me yet adde a third, arising from both the former: viz. that all that doe not know and regard the children of God, do thereby bewray themselves to be of the world; and to be ignorant of God, and so to haue no communion with God. This hath been proued before by those Scriptures that haue been alledged for the fourth signification of the word *world*, especially by *Ioh. 15. 20.* and that of *Ioh. 16. 3.* But I do only name this: let the reader further consider of it.

Thus much for the obiection, and for the first part of the answer thereunto: or for the first reason, why the world knoweth not the children of God: and so also for this first verse of this text.

CHAP.

CHAP. XXXIII.

Of the second answer to the former obiection: or of the second reason why the world knoweth not the children of God.



N this second verse is contained the second answer to the former obiection, and the second reason why the world doth so little regard, and so much hate the children of God.

I grant that some make these words the only obiection, and answer thereto: viz. the obiection in the first words of the verse, *Deerly beloned now are we the children of God, but (or and) it doth not appeare what we shall be*: and the answer in the words following, *but we know that when he shall appeare, we shall be like him*. And this they make the meaning; You tell vs that it is an exceeding dignity to be called the children of God: but (alas) what auaieth it vs, or what are we the better for such titles, lieth whatsoeuer titles we haue, yet it doth not appeare what we shall be: no man knoweth what shall become of vs. Yes, saith the Apostle (according to the interpretation of some men) wee are not only called the children of God, neither haue we the bare titles of the children of God, but we are indeed for the present the children of God, as well as so called: and though it do not appeare what we shall be, yet the time shall come, when we shall be like to him.

Thus (I say) some interpret these words: but I rather thinke them (as I said before) to be a further answer to the former obiection, and to containe a second reason, why the world maketh no more reckoning of vs, viz. because they do not see our future state and condition.

This answer and second reason of the worlds hatred against the children of God, is first propounded in these words, *dearly beloned, now are we the children of God, but (or rather and) it doth not appeare what we shall be*. Secondly it is amplified by an argument taken from diuers things, or rather the worlds ignorance of our future state, is amplified by the contrary know-

ledge thereof in our selues, in these words following, *but we know that when he shall appeare, we shall be like him.*

To returne to the proposition of the second answer to the former obiection, or to the second reason, why the world knoweth vs not, let vs first obserue, that as it is a sweet argument which now the Apostle handleth, viz. of Gods wonderfull loue in making vs his children, so he prefixeth a sweet preface before this second answer, namely, the sweet name of *Deerly beloved*: which word, as it is vsuall with the other Apostles, so especially it is most vsed by this Apostle, both in all this Epistle in euery Chapter, and also in the other two short Epistles following. The reason why this Apostle more aboundeth in this lovely word then the rest, seemeth to be double. First because he was the disciple whom Christ especially loued, and whom Christ vsed so familiarly, that he suffered him *to leane on his breast*, and who is therefore called *the disciple whom Iesus loued*: *Iob. 13. 23. & 21. 7.* that is, whom Iesus loued in speciall manner, and aboue the rest. Secondly because the chiefe subiect of all these three Epistles being loue, it was the more futable therunto, that he should vse the more amiable words, for the better perswading thereof.

Hereby wee learne, the more experience we haue had of Christs loue towards vs, the more to abound in all words, and in the affection it selfe of loue towards other. For we must not thinke, that either this Apostle or the rest, vsed this word or any other the like, of custome, or of course, or to fill vp the sentences, and to make them the smooother (as it is the manner of many in these daies, to haue much *Deerly beloved*, in their mouthes, but to be without loue; yea, to be full of hatred and malice in their hearts, as *Isaiah* with his mouth said vnto *Amasa*, *Art thou in health my brother, but with a speare in his hand he smote him under the fifth rib, that hee shed his bowels to the ground*: *2. Sam. 20. 10.* and as *Iudas* with his lippes saluted our Sauour saying, *Hail Master, and kissed him*, and yet at the same instant betraied him to the Iewes: *Mat. 26. 49.*) We must not (I say) thinke that the Apostles had much loue in their mouthes and none in their hearts (as many now haue) but that their tongues spake, and their pennes did write from

from the abundance of loue in their hearts.

The more also we exhort other to loue, the more must we our selues shew our loue towards them; and vse such words and phraſes, as may be most ſutable to ſuch exhortations, for the better enforcing of them. But theſe things being common, and not ſo proper to this preſent theame of the dignity of Gods children, it ſhall be ſufficient, thus only to haue touched them.

To returne to the matter, as before the Apoſtle had answered the former obiection touching the ſmall account the world maketh of the children of God, by their like account of God himſelfe; yea, by their ignorance of God: ſo now he doth further answer it, by their like ignorance of the future ſtate of the children of God.

As theſe two things are the cauſe, why the ſonnes of great men in the world in ſtrange countries meete oftentimes with much hard meaſure, being perhaps diſgraced, railed ou, ſet in the ſtockes, and ſuch like, viz: Firſt becauſe the parents of ſuch great men are not knowen: Secondly becauſe it is not known, what inheritances themſelues ſhall haue, nor what manner of men, of how great authority and power they ſhall be: (for if they amongſt whom they are ſtrangers knew theſe things, they would offer no indignity vnto them, but would rather honor them according to their parents, and according to that ſtate that themſelues ſhould afterward be of) ſo is it with the children of God. They are the more diſgraced, contemned, and euery way moſt vnworthily dealt with in the world, and by the world, as firſt becauſe the world knoweth not God himſelfe their Father (as hath been ſhewed;) ſo ſecondly, becauſe they know not, neither ſee, what the children of God ſhall bee afterward: viz. how great, how honourable, and how excellent with God, and with his holy Angels. If they did ſee this, doubtleſſe, as our Saviour ſaith, *that if the great workes that were done in Choraſin and Bethſaida, had bene done in Tyrus and Sidon, they had repented long ago in ſackcloſe and aſhes: Mat 12. 21.* ſo may I ſay, that the world would more regard the children of God then they doe.

Now

Now touching this answer, let vs vnderstand that the Apostle speaketh not of that state that the children of God shall haue in this life, but of that which they shall haue in the life to come, as appeareth by the amplification thereof in the words following, from the contrary in the children of God, amplified by the circumstance of time, viz. at the appearing of Iesus Christ. The meaning therefore is, *Deerely beloued, now* (that is, in this life, and whiles wee are heere in this world) *it doth not appeare what we shall be,* (that is, in the world to come) *when wee shall appeare :* (that is, when God himselfe in the second person, inuested with the manhood, shall come in the glorie of his father to iudge the quicke and the dead.

True indeed, sometime the children of God are the lesse regarded, and the more hardly dealt withall by the world, yea sometimes by them that are not of the world, because it doth not appeare vnto the world, and to some other not of the world, what the children of God shall bee euen in this world, and in this life.

For if it had indeed appeared to the *Egyptians* what the *Israelites* should haue beene, would they haue dealt so hardly with them? If *Saul* and his Courtiers had fully knowen that *Dauid* should haue beene king, notwithstanding all that they could haue done to hinder him, would they so haue persecuted him? If the accusers of *Shadrach*, *Mesbach*, and *Abednego*, as also of *Daniel*, had indeed knowen how the Lord would haue deliuered the first three from the fire, and *Daniel* from the Lions denne, would they haue pursued them so eagerly as they did? The like may be said of *Hamans* malice against *Mordecai*, and for *Mordecaies* sake against all the Jewes, and of diuers other. So also if the brethren of *Ioseph* had certainly knowen that his dreames had beene diuine touching his aduancement, and that he should haue beene so great a man as afterward he was, would they haue done vnto him as they did?

Yea the like may be said of our late most noble and blessed Queene. For if in Queene *Maries* time it had appeared indeed, and beene cleerely manifest, that she should haue beene Queene afterward, would diuers haue abused her as they did? I might proceed further: but I leaue that to the consideration
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of the wise and Christian Reader. By these things wee see it euident, that sometimes it doth not appeare vnto other what the children of God shall bee euen in this world, and in this life, and that therefore they receiue the harder measure from those other, from whom their future state in this life is so hidden. Notwithstanding the opposition following of Gods childrens knowledge of their similitude and likenesse vnto Christ at his appearing and last comming to iudgement, doth manifestly shew that the Apostle doth not heere speake of their condition to come in this life, which is for the most part but of a few; but of that which shall be in the world to come, which is a thing common to all the children of God whatsoever.

To proceed further, when hee saith, *it doth not appeare*, hee meaneth not to the children of God themselves, but to the world, and to the men of the world. This is also manifest by the opposition following spoken in the first person, and in the person of Gods children: *But we know*, &c.

These things being thus opened, let vs now see the reasons why it appeareth not vnto the world, and why the world seeth not what the children of God shall be: viz. how worthy, how honourable, how excellent, and how glorious in the world to come.

These reasons are many: but I will briefly and plainly lay them downe.

The first is this, because there is the same substance (by creation) of the godly that there is of the wicked. Howsoever by regeneration there is a change made, and an alteration in qualities both inward and outward, yet still they remaine men as before they did; and that not touching their bodies only, but also touching their soules. Some indeed haue dreamed that the very essence and substance of the soule in regeneration is taken away, and that a new soule is created in stead thereof. But this is a most grosse error: for so that soule that had at the first sinned, should not be glorified; and so the heretikes that denie the resurrection, and say that we shall not haue the same bodies in the resurrection that heere we haue, but other newly created in their stead, may bee thought to speake also reason.

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reason, It is therefore as certain that the same soules do remaine in the children of God after regeneration, as well as the same bodies.

Yea the wicked doe also see the godly to retaine the same shape, the same fashion, the same outward forme, and the same countenance that they had before regeneration, and whiles they were vngodly, as well as others. It may bee indeed, that after regeneration of the heart there is also some change in the countenance and outward behaviour : and so verily it ought to be in men and in women. For *Wisdom is in the face of him that hath understanding : but the eyes of a foole are in the corners of the world : Prov. 17. 24.* And those men that before regeneration had light countenances, wanton and adulterous eies, and did either weare long haire contrary to the decencie of nature, *1. Cor. 11. 14.* or that otherwise did disfigure themselves, by setting vp a foretop, starching their beards, and such like, after regeneration doe frame countenance, haire, and all things to manly and Christian modesty and grauity. So likewise women that before did paint their faces as *lezabel*, or that did lay soorth or set vp their haire (top and top gallant) or wreath it in most vncomely sort, that did likewise lay forth their naked breasts in most lasciuious manner, that did weare mans apparell, doublets and ierkins (as mine owne eies haue lately seene) directly contrary to the word of God (as hath bene before shewed) and that did euery way conformance themselves to those wanton wenches who are by the Prophet described, *to walke with stretched out necks, and with wandring eies, walking and mincing as they went, and making a tinkling with their feet,* and whose ornaments the Lord doth threaten to take away, &c. *Isa. 3. 16. &c.* Such women (I say) being new borne, and made daughters to God, doe change their countenance, attire, and gate, contenting themselves with that natural beautie which God hath giuen them, and which will not fall off with the steame of hot broth, yea which need not daily be renewed, and *arraying themselves in comely apparell, with chastnesse, and modestie, and with good workes : 1. Tim. 2. 9* 10 But howsoeuer there bee a change in these things, yet the wicked seeing the godly still to be of the same complexion and natu-
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rall countenance that they were of, they are therefore the blinder in seeing that great and glorious change that afterward shall be in them, and whereof afterward we are to speake.

Secondly, forasmuch as they see the godly to be subiect to the same sicknesses, and to the same other outward calamities that themselves are subiect vnto, yea that many times the afflictions of the righteous are greater then of other men, *Iob 21.6. Psal. 34.19.* (as before we haue declared, with the differences notwithstanding betwixt the afflictions of the wicked and of the children of God) therefore also they can the lesse see, and they are the more hardly perswaded, that there is any difference betwixt the future state of them and of other men. Yea this maketh the children of God themselves many times to doubt of their future state, and to say, yea in a maner to conclude with themselves in their owne hearts, (for a time, till they goe into the Sanctuarie of God, and consult with God himselfe, and with his word) *that certainly they haue cleansed their hearts in vaine, and washed their hands in innocencie, sith they are daily punished, and chastened every morning.* David himselfe had these thoughts, *Psalme 73.13.14.* long after his regeneration. No maruell therefore though the wicked bee so blinded, that it doth not appeare vnto them *what the children of God shall be in the life to come.*

Thirdly, they doe not onely see the children of God for a time to bee thus subiect to the same outward afflictions that other are subiect vnto, but also sometime that such afflictions doe continue all the daies that the children of God doe liue heere; yea, that at the last also they die oft times the common death of men; yea, that they are taken away also in the same manner, and doe perish in the same sort that the wicked themselves doe perish, viz. touching their outward man, and touching outward appearance; yea, that sometimes (as touching still their outward man) they perish somewhat extraordinarily, and are taken away somewhat suddenly and strangely as well as the wicked.

As rebellious *Hophni* and *Phinehas* were slaine in one day by the *Philistines*, according to the word of the Lord in that behalfe, *1. Sam. 2.34.* so their good father *Eli* himselfe also
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when he heard thereof, and of the taking of the Arke of God, fell backward from his seat, and brake his necke, 1 Sam. 4. 18.

As wicked *Saul* was hit and forewounded by the Archers of the said vncircumcised *Philistins*, and therefore fell vpon his owne sword, and thereby hastned his owne death; so good and vertuous *Ionathan* also was slaine in the same battle : 1. Sam. 31. 2. &c.

The Prophet, that being deceiued by another old Prophet, did contrary to the word of God before spoken vnto him, in his returne homeward was killed by a Lion : 1. King. 13. 24.

That most worthy King *Iosiah*, who hath this high commendation by the spirit of God that cannot lie : (*Like vnto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses; neither after him arose there any like him:* 2. King. 23. 25.) euen this most worthy King was slaine by *Pharao Necho* King of *Egypt*, verse 29. that is, he was so wounded, that hee was carried away sicke out of the battle, and died of that wound : 2. Chron. 35. 23. &c. and that because hee would fight against the said *Pharao Necho*, though by him hee were aduised to the contrarie.

So for some abuse in the Supper of the Lord, it is said, not only that *many* in the Church of Corinth *were weake and sicke*, but that also *many were asleepe*, 1. Cor. 11. 30. that is, that the Lord had taken many of them away by death.

These things being so as well with the children of God as with the wicked, is it any maruell though *it doe not appeare vnto the wicked what the children of God shall be hereafter?*

Fourthly, the children of God are neuer freed heere from sinne. Sinne indeed doth not raigne in them. They are freed from the bondage of it : yet still they are subiect to sinne of infirmitie, as before we haue heard : yea they sometimes fall into one and the same sinne often : yea they doe sometimes commit very great sins, euen such as whereby they doe greatly scandalize and offend other, and cause the glorious name of God to be euill spoken of. Such was the great sinne of *David* with *Bathsheba*, and against her husband *Uriah* : such was the sinne of *Peter* in denying his Lord and master with swearing

ring and cursing : and such offenses there are daily in the Church : yea sometimes the children of God doe lie and continue long in many sinnes, almost in all sinnes, euen after their regeneration, as *Salomon* did.

By these things their owne future state is obscured, eclipsed, and hidden from themselves. It doth not appeare to themselves what they shall be. God hideth his face from them, and they are sore troubled, as if they were reprobates, and thinking themselves to be reprobates : yea so by such things are their good mindes tormented, that they cannot endure their said torments, but seeke in their weaknesse, and in the vehemencie of their tentation, to make themselves away, and to shorten their owne daies. Forasmuch therefore as by this meanes it doth not for the present appeare to the children of God themselves what they shall bee, wee may well conclude, that much lesse it doth appeare to the wicked.

Fifthly, many that haue seemed to haue beene new borne as well as any other, and to haue receiued as plentiful a portion of the spirit of adoption as any other, or at the least as many other that were indeed the children of God: many such (I say) haue wholly and finally fallen away from the grace of God: and that hath been vtterly taken away from them which they seemed to haue had ; yea those common graces also of Gods spirit which indeed they had.

When *Saul* was amongst the Prophets, who would not haue thought him to haue beene one of Gods children ?

When *Iehu* was so forward and zealous for God, and did so great things commanded him by the Lord, who would not haue thought him to haue beene one of Gods children ?

When *Iudas* was amongst the Apostles, and receiued the same commission and power to preach and to worke miracles that the rest did, who would not haue thought him to haue beene one of Gods children ?

The like may be said of those of whom wee haue heard before out of *Iob. 6. 66. Heb. 10. 25.* and of diuers other.

Now although such indeed were neuer of vs, for if they had beene of vs, they would not (neither could) haue gone from vs, but would haue continued with vs : 1. *Iob. 2. 19.* yet the wicked seeing

ing such, doe presently say, that all are alike; there is no barrrell better herring: and therefore they peremptorily conclude, that the end of all shall be like.

Salomon himselfe iudging according only to naturall reason, so iudged, and said, *All things come alike to all; and the same condition is to the iust and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; he that sweareth, and he that feareth an oath: Eccles. 9. 2.* Yea, according to the same naturall iudgement, hee had said before, *I considered in mine heart the state of the children of men, that God had purged them; yet to see to they are in themselves as beasts: for the condition of the children of men, and the condition of beasts, are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beasts, for all is vanitie, &c. Eccles. 3. 18. 19.* If Salomon according to mans reason so iudged, is it any maruell that they that neuer had that spirit that Salomon had, doe iudge in like manner, and that vnto them it doth not appeare what the children of God shall be?

All these things together make a thicke cloud of reasons, such as doe so hoodwinke and blindfold the wicked, that euen at noone day they cannot see what the children of God shall bee.

And all these are externall causes to the wicked of the not appearance vnto them of the future state of Gods children: such causes (I say) as are rather in the children of God, then in the wicked.

Now besides these, there are also other lets and impediments of the foresaid not appearance of the future condition of Gods children, euen in the wicked themselves: and these are three: one without them, yet theirs, and inuested as it were in them; and the other two within them.

The first of these (and the sixth in the whole number) is their owne great prosperitie and flourishing state in outward things. For by this means the wicked *blesseth himselfe, that he thinketh there is no God*: and therefore as the iudgements of God against himselfe *are high aboue his sight, Psal. 10. 3. 4. &c.*
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so hee saith, *It is in vaine to serue God : and what profit is it that wee haue kept his Commandements, and that wee walked humbly before the Lord of hosts ? &c. Malac. 3. 14. Iob 21. 15.* As they doe thus speake of their owne hypocritically seruing of God, that there is no reward of it; (as in truth there is not;) so they iudge the like of the children of God. How therefore can they see what heereafter they shall be ?

Secondly, (I meane for this second sort of reasons, but seuenthly for the whole) the generall spirituall blindnesse that is in all the wicked, doth also hinder them, that they cannot see what the children of God shall bee. For without true knowledge there can bee no iudgement in them to discern things that differ, belonging to their owne saluation : *Philip. 1. 9. 10.* How then can they see the things that belong to the saluation of other ? Much lesse therefore can they see the saluation it selfe of other.

As the Apostle speaketh in generall of all the things of the spirit of God, *that the naturall man perceineth them not, neither can know them, because they are spiritually discerned : 1. Cor. 2. 14.* so it may bee said of this particular, that it cannot bee discerned by naturall men. For it is a spirituall thing as well as other. Hee that hath not eies to see any thing for himselfe, how shall hee see any thing for another man ? Hee that cannot see things present, how shall hee see things to come ?

Last of all, and most principally, it doth not appeare vnto the wicked what the children of God shall bee, not onely because of their spirituall blindnesse, but also because of the spirituall hardnesse of their hearts, and of that great infidelitie and vnbeleefe that is in them. For these goe together, and are therefore ioined together, *the cogitation darkened, ignorance and hardnesse of heart : Ephes. 4. 18.*

Our Sauour saith to *Martha*, *Said I not vnto thee, that if thou didst beleene thou shouldst see the glorie of God ? Iob. 11. 40.*

If this might bee said to *Martha* her selfe, that beleeued the generall resurrection of all flesh, (as shee had acknow-

ledged in verse 24.) because her faith was weake in that particular of raising vp her brother presently, how much more may it it bee said to them and of them that doe not beleue at all ?

As the want of faith hindreth vs from seeing the glory of God, so also it hindreth from seeing the glory of his children, and any speciall worke of God towards them, for which hee may be glorified by them.

As our Sauour signifieth, that the weaknesse of her faith might hinder her from seeing the present resurrection of her brother *Lazarus*, and so consequently from the sight of the glorie of God which therein should bee shewed : so it cannot bee but that the nullitie of faith in the wicked must much more hinder them from seeing the glorie of the Saints at the last day, and in the kingdome of Heauen.

The vnbeleefe of men did sometimes hinder Christ himselfe from doing those workes which otherwise hee would haue done, and whereby hee would haue shewed his owne glorie, and the glorie of his father : *Matth. 23. 58.* Yea it is said, that in some places *hee could doe no great workes, because of the marvellous vnbeleefe of them that dwelt in such places : Marke 6. 5. 6.* If vnbeleefe did so hinder Christ, that hee did not, neither could doe any great workes for the bodily good of men, doth not vnbeleefe much more hinder men from the sight of the euerlasting saluation of his elect, for which they shall giue glory vnto God, and vnto the Lambe for euermore ?

By this vnbeleefe it hath come to passe that mens eies haue beene shut vp in such sort, that they haue not seene the saluation of the children of God from many dangers of this life, how apparant and manifest soeuer the same haue beene. Consider the vniuersall flood, and behold the manifold manifest tokens, both thereof, and also of the preservation of all that beleeuing the same should either haue repaired to *Noah* to goe with him into the Arke which hee had made, or by true repentance haue preuented it. *Noah* with many other busied themselves for the space of one hundred and twenty yecres in building the Arke. When the
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time of the flood it selfe approached, he provided all things fit for preservation of himselfe, and of his companie, and of all other creatures that should resort vnto him to bee preserved by him. Who would not by these things haue thought that there had beene some great worke of God towards ? Who would not haue scene the purpose of God for the glorious preservation of all those that should beleue the preaching of *Noah*, and doe accordingly ? Yet behold more. When the time of the flood approached neerer, all creatures, as well wilde as tame, as well fierce as gentle, as well flying fowles as foure footed beasts, came to *Noah*, and offered themselues to bee put into the Arke : Wolves, Beares, Tigres, Elephants, Lions, Hawkes of all sorts, Eagles, and such like : All these (*I say*) came by the secret commandement of God for their so comming. No man did fetch them : No man did call them : No man did driue them : No man vsed any art to gather them together. Who would not haue wondred at this ? Who would not haue thought all the former preaching of *Noah*, touching the destruction of the world by the flood, to haue beene true ? Who would not haue beleened it ? Who would not haue beene perswaded of it ? Who would not haue scene the future saluation of *Noah* and his familie in the Arke ? Notwithstanding, though they had scene what *Noah* had beene, yet it did not appeare vnto them what hee and his should bee, as touching their safetic from that great iudgement, which hee so long had preached. This is the more admirable, because those creatures which then came so willingly, neither before could, nor since can, either without much force, or without great art and skill, be brought into subiection.

The like may bee said of the deliuerance of the people of *Israel* out of the Land of *Egypt*. Who would not haue thought, and scene by all the miracles that the Lord did in the Land of *Egypt*, euen before the *Egyptians*, by the turning of *Moses* his rodde into a serpent ; by the changing of all the waters in *Egypt* into blood, so that all the fish that was in the same water died, and stanke, *Exod. 7.*

by the frogges, by the lice, by the noisome flies, Chap. 8. by the rot of all sorts of beasts (all the beasts of *Israel* being in that time safely preserued) by the like scabbe and blister vpon all the people of *Egypt* themselves, by the most fearefull haile, thunder, and lightning, Chap. 9. by the innumerable number of grasse-hoppers, by the dreadful darknesse, Chap. 10. and by the remooue from time to time of all these iudgements at the praier of *Moses*: lastlie, by the death of all the first borne of *Egypt*, euery house of the *Israelites* being passed ouer, Chap. 12. Who (I say) by these things would not haue thought and scene what the *Israelites* should bee, and how great saluation the Lord had prepared for them? Come wee a little further to the comming of the *Israelites* to the red sea: when the Lord made the waters to stand vpon heapes, and to be as a wall of each side of them, what could bee more eident, then that the Lord would both saue *Israel*, and also destroy the *Egyptians*? A man would thinke that these two things (the saluation (I say) of the *Israelites*, and the ouerthrow of the *Egyptians*) by all the former things had beene as plaine as the nose (as men vse to speake) of a mans face. Yet for all this, so were the *Egyptians* blinded, so were their hearts through infidelitie and vnbeleefe hardened, that it did not appeare vnto them, how either the *Israelites* should be saued, or themselves destroyed.

The like may be said of the great miracles that our Sauour wrought heere vpon the earth; as also of the great signes that were done at the putting of him to death: viz. of the renting of the veile of the Temple, of the generall darknesse vpon the whole Land from the sixth houre to the ninth, and the rising and appearing of many of the Saints that slept. For who would not haue thought, but that by all these things it should haue appeared what Christ was, and what hee should bee? Yet such was their extreme infidelitie and vnbeleefe, that for all that they could not see those things which were so eident: viz. neither what Christ was, nor especially what Christ should be.

The same is to bee said of those things whereby God manifested

felted plainly what *Steuens* should bee: especially that *the whole Council* did behold his face as the face of an *Angell of God*: *Act. 6.15.* Who would not haue thought but that they should haue scene thereby in what grace and fauour hee was with God, and what glorie hee should haue likewise before God? Yet when hee said, *Behold I see the heauens open, and the sonne of man standing at the right hand of God*, they were so farre from seeing any such thing, that they *shouted with a loud voice, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him: Act. 7.56.&c.*

I might to the former adde the daily most wonderfull workes of Gods gracious prouidence for the true professors of the Gospell in these last daies: as the vpholding of *Luther* many yeeres in despight of all his most mighty aduersaries: the often and most miraculous preservation of our late most blessed *Queene*, and of this whole kingdome, both from many most dangerous and secret conspiracies of *Popish Traitors* at home, and also from the great intended inuasion of the *Spaniards* abroad: together with the like deliuerance of our present dread *Soueraigne*, as from many former treasons in *SCOTLAND*, so also from many other li-
thence his aduancement heere: and especially that more then wonderfull preservation of his Maiestie, and of all his royall seede, and of the whole state of the Land, from the most diuellish plot of the powder treason heere at home. I might further remember the great preservation of little *Geneua*, being so often assaulted by many most mightie aduersaries: and the gracious prouision that God did make for *Rochele* in the great distresse thereof by a long and tedious, and no lesse lamentable siege. I might with these things ioine many fearefull iudgements of God, not onely vpon many particular *Papists* that haue beene most malicious against the truth and professors thereof; but also against their Lord and master *Antichrist* himselfe (I meane the *Pope*) in confounding all his deui-
ces from time to time, and in turning all his curses into blessings: and blessing vs so much the more, the more that hee hath cursed vs: and likewise the mighty ouerthrow of his mightie nauie sent against vs:

I might (I say) very fitly heere remember all these things, and many other the like, as very pertinent to our present purpose. For were not the Papiſts by Gods most righteous iudgement exceedingly blinded in their mindes, and as extremely hardened in their hearts, and fully possessed with infidelitie and vnbeleefe, they could not but see the truth of our religion, and the future glory and happinesse of all them that doe truly embrace and professe the same. But because of their said blindness, hardnesse, and infidelitie, it is, that how manifest soeuer these things are in themselves, and to any that haue any sight, and the least measure of faith, yet they are hidden from them, and to them it doth not appeare, either what our religion is, or what all the true-hearted professors thereof shall be.

But how soeuer I might adde, & largely handle these things, yet hauing beene so plentiful in the premises, and somewhat yet remaining, it shall be sufficient thus onely to haue named them. And this shall be enough for the reasons why notwithstanding we be now already the children of God, yet it doth not appeare (especially to the world) what heereafter wee shall be. And this is the second reason also why the world taketh so little knowledge of vs, and doth so little respect vs, yea why they doe so much hate and despise vs. As the like is often the cause (as before I said) why great persons are not regarded by some, because these some doe not see that future greatnesse of such persons: for then they would honour them, and seeke their fauour, in hope of some benefit by them: so is it touching the children of God.

The vse of this point briefly and in one word is, that we *iudge not* (either persons or things) *according to the outward appearance: but that we iudge righteous iudgement*. This our Saviour expressely commandeth, *Ioh. 7. 24*. And to iudge according to outward appearance is reprooued by God himselfe in *Samuel*: for when *Samuel* was sent to anoint one of *Ishai* his sonnes for King of *Israel* after *Saul*, and when he saw *Eliab* the sonne of *Ishai* before him, hee iudging according to the talnesse of his person, and goodlinesse of his countenance, (it may bee because *Saul* the first King of *Israel* whom by the

the commandement of the Lord he had anointed, *was higher then any of the people from the shoulders upward: 1. Sam. 10. 23.*) Samuel (I say) iudging Eliab according to his goodly person and countenance, said, *Surely the Lords anointed is before mee.* But what said the Lord? *Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart: 1. Sam. 16. 7.*

Wee iudge not our coines, nor many other things, according to their outward appearance, nor according to that that for the present they are esteemed by some ignorant persons: but we trie them by the touchstone, and we esteeme of them according to that which afterward they will bee. Therefore when there is any base money in any kingdome allowed, and proclaimed for currant money, no man laieth or hoordeth it vp, but euery man laieth it out as fast as he receiueth it. Why? Because he daily feareth a fall. He esteemeth it not according to that that it is, but according to that that it may be.

The like wee doe with cloth, both linnen and woollen. For wee esteeme not of the one or of the other according to the present gloffe and appearance (for many times by the slick-stone, or pressing iron, or by other cunning meanes, they appeare better then they are) but we iudge and esteeme of them and giue for them according to their future prooffe, and (as neere as wee can) according to that which afterward they will bee.

The same we doe with many other things. Shall wee then bee so foolish in our iudgement of the children of God, as to account of them only according to that which presently they appeare to be?

Thus much of this second answer briefly propounded touching the former obiection: or of the second answer why the world knoweth not the children of God: viz. because that although they bee not only in name called, but are also indeed the children of God, *yes it doth not appeare* (especially to the world, and to men vnregenerate) *what they shall be.*

CHAP. XXXIIII.

Of that which the children of God shall be, viz. of their future similitude and likeness vnto Christ, and of the certaintie thereof.



I followeth in the text, *But we know that when he shall appeare, we shall be like him, &c.* The first word here, in most of our English Bibles is ill translated *and*: because thereby the opposition of these words to the former is much obscured. It is in the originall *but*: which plainly noteth the opposition, and teacheth the iudgement and knowledge of Gods children, to be contrary to the iudgement and knowledge of the world. This might be amplified, but that it is not a thing very pertinent to the maine point in hand of the dignity of Gods children.

In all the words following let vs obserue, first the proposition of our future state, or of the future state of the children of God, which is, that they shall be like to Christ himselfe: secondly the further handling thereof.

The proposition is this, *We know that when hee shall appeare we shall be like him.* The further handling thereof is in the words following.

In the proposition let vs obserue, first the future state it selfe of Gods children. Secondly the arguments wherby in the very proposition it is set forth.

The future state it selfe of Gods children is, that *they shall be like to Christ himselfe.*

The arguments wherby this is set forth in the very proposition, or which are folded vp and included within the proposition, are two. The first is from their owne testimony, noting the certaintie of their similitude vnto Christ, *we know.* The second is from the circumstance of time when they shall be like him, *when he shall appeare.*

So in these words, *but we know that when he shall appeare, we shall be like him,* to speake plainly, without any words of logick, and

and to the capacity of euery reader, there are three things offered to our consideration: first (not in the order of the text, but in the nature of the things) our future similitude and likeness to Christ, in these words *we shall be like him*: Secondly the certainty of our said future similitude, and likeness to Christ in this word *we know*: thirdly the time when we shall be like vnto Christ, in these words, *when he shall appeare*.

Touching the further handling of the said proposition, first the latter part thereof, namely both their similitude or likeness to Christ, and the time thereof, is proued by an argument from the effect in this verse, and in these words: *For, or because we shall see him as he is*: secondly the first part of the said proposition, touching their owne testimony, and their knowledge and certaintie of their similitude and likeness vnto Christ at his comming, is amplified by an effect also thereof in the third verse, and in these words; *Enerie one that hath this hope in him purgeth himselfe*: which is further amplified by the patterne, according to which he purgeth himselfe, in these words, *as he is pure*. Thus much for the logical resolution and plaine laying foorth of all the words now remaining.

To returne now to our similitude and likeness vnto Christ, let this be first obserued, that the Apostle saith not we shall be equall, but only like vnto Christ. The words equall and like do much differ. The first is vsed *Mat. 20. 12. These last haue labored but one houre, & thou hast made them equall vnto vs, that haue borne the weight and the heat of the day*. But the word (like) in this place is far otherwise, and is vsed *Mat. 11. 16. Whereunto shall I liken this generation? It is like to little children, &c.* and so in many other places. Equality is not only a word of quantity for the most part, but also when it is a note of quality, it is a comparison of all things, wherein the things compared doe fully match one another: but similitude, is only a comparison of some things, wherein the things compared do but in part resemble one another.

There is no reason, why the children of God should be equall to Christ: because Christ is the head, and they are but the members: Christ is the eldest brother, they but the second
brethren.

brethren: Christ is the proper and naturall sonne of God, by communication of the whole diuine essence vnto him as he is God; and by the personall vnion of the Godhead to the manhood, and the miraculous and immediat conception of him by the holy Ghost as he is man: (as before hath beene shewed) but we (of whom here the Apostle speaketh) are but the children of God by grace, by adoption, and by incorporation into Christ, &c. Christ is *anointed with the oyle of gladnesse*, with the spirit of *wisedome, knowledge, fortitude, &c.* without measure: so that in him are hid all the treasures of *wisedome, and knowledge, and the Godhead also dwelleth in him bodily*, that is, substantially: but we haue euery one receiued the spirit of God in our seuerall measure, according to our seuerall places: and Gods spirit dwelleth in vs, by the effects thereof, euen such graces, whereby we doe here represent God, and are said to be framed according to the likenesse and similitude of God *in holinesse and righteousness*.

Christ is the King of his Church, and the lord of all things: we are but his subiects: though in an higher degree of honor then the rest.

Christ is the chief corner stone, we the rest of the building, &c.

As by these things and other the like, we see that there is no reason why we should be equall to Christ: so by many other things we may see greater reason; yea diuers reasons, why we should be partaker of this similitude and likenesse vnto Christ whereof the Apostle here speaketh.

Moreover, let vs well consider why the Apostle here speaketh in the future tense, and saith, *that we shall be like vnto him*. For some man may stumble at this phrase, as gathering thereby that in this life the children of God are not like vnto Christ. But to remoue this stumbling block, we must vnderstand, first that there is a double likenesse vnto Christ; one in grace, another in glory. Secondly, that our likenesse vnto Christ in grace is also two fold: one in part, another in perfection; complete, and absolute. In grace we are in part like vnto Christ in this life. But our likenesse vnto Christ both perfectly in grace, and also in glory, is only in the life to come. He that is not in grace like vnto Christ here in part in this life; that is, he
that

that is not begun heere to bee made like vnto Christ in grace, shall neuer be like him in the world to come, either perfectly in grace, or in glory. Of this our likenesse therefore vnto Christ, both in perfection of grace, and also in glory is it, that here the Apostle vseth the future tence, saying, *that we shall be like vnto him.* And this phrase of our future likenesse vnto Christ in perfection of grace and in glory, is so far from excluding or denying our present likenesse vnto him in grace begun and in part, that it doth rather necessarily import the same, as both more largely before we haue already shewed, and shall againe further shew in the next verse.

Now to returne to this our future similitude and likenesse vnto Christ, even some of those things before mentioned to proue the inequality betwixt Christ and vs, do also require this similitude and likenes vnto him.

For as it is not meet that the members should be equall to the head in all things; so it is very meet, that they should be like in many things: both of the same substance with the head (otherwise if the head be of one substance and nature, and the members of another (like to the image that *Nebuchadnezar* saw in his dreame: *Dan. 2. 32.*) it were a monster) and also in qualities that they may be somewhat sutable, and answerable to their head.

The like may be said of the eldest brother, and of the second brethren: so of a king and his subiects: so of the chiefe corner stone, and of the other stones in the building.

As for other reasons of this our similitude and likenes vnto Christ, they are also many. Christ is the first fruits: we the other. Should not the first fruits, and the other fruits be like?

Christ is the vine, we are the branches. Are not the branches like to the vine? Christ is our husband; we are his spouse and wife. Is it not fit, that the spouse and wife should be somewhat sutable and answerable to her husband? Otherwise certainly they will not draw well together in one yoke.

Moreover, as Christ was made like vnto vs in all things (sinne only excepted) so is it meet we should in some things be made like vnto him.

As Christ was made base by taking vpon him the forme of a seruant for vs, and in this respect was made like vnto vs in our basenesse; so it is meet that wee should bee made by him like vnto him in glorie: yea this is iust and righteous, because Christ by his basenesse, and by those things which he did and suffred for vs in his basenesse, did purchase this our likenesse to himselfe in dignity and glory. If hee therefore haue purchased it for vs, and giuen the full price therof in our behalfe, how can it be denied vnto vs?

As in this world wee are made like vnto Christ in ignominies, reproches, and suffring of other indignities: so in the world to come we shall be made like vnto him in glory: *Rom. 8. 17. 2. Tim. 2. 12.*

This similitude and likenesse is in soule and in body: In soule, first, in the perfection of the knowledge of God in the three persons, *Father, Sonne, and holy Ghost*: secondly, in the perfection of holinesse and righteousnesse. Notwithstanding this holinesse and righteousnesse is not only of the soule and inner man, but also of the body and outward man, as afterward wee shall heare in the next verse, yea as wee haue heard before.

Of this similitude of soule touching knowledge, the Apostle speaketh, *1. Cor. 13. viz. first of it in this life, verse 9. We know in part, and we prophesie in part: and secondly both of that and of the other which shall be in the life to come: Now we see thorow a glasse darkly: but then wee shall see face to face. Now I know in part: but then shall I know euen as I am known.* By the same place also may be gathered our similitude to Christ inwardly in holinesse and righteousnesse, inasmuch as by distinguishing in that place loue (which is the perfection of the law) from faith and hope, hee seemeth to insinuate that our faith and hope shall in the resurrection haue an end, but that our loue shall continue, and that therefore in this respect our loue is greater then either faith or hope.

Of our inward similitude and likenesse vnto Christ (or rather both of our inward & outward likenes) in all holines and righteousnesse the Apostle speaketh, saying, *If wee be grafted with him to the similitude of his death, euen so wee shall be to the similitude*

multitude of his resurrection: Rom. 6.5.

Of our likenesse vnto Christ in our bodies, the Apostle speaketh briefly: *Philip 3.21.* where he saith, that Christ *shall change our vile bodies* (vile here by sinne, by the naturall frailty therof, and by the manifold calamities whereto it is subiect by sinne) *and make it like to his glorious body, &c.* and more largely he speaketh of it: *1. Cor. 15.42.* where most excellently he laith it forth by comparing the seuerall points of the likenes of our bodies to the body of Christ, by opposition of the contrary properties of our bodies in this life therunto. *It is sown (saith he) in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weaknesse, it is raised in power. It is sown a naturall body, it is raised a spirituall body.* Afterward he proceedeth by similitude saying, *The first man is of the earth, earthly: the second man is the Lord from heauen. As is the earthly, such are they that are earthly: as is the heauenly such are they that are heauenly:* verse 47.48. Then he concludeth this point, *As we haue borne the image of the earthly, so shall we beare the image of the heauenly:* verse 49. And afterward againe, *This corruptible must put on incorruption, and this mortall must put on immortallitie:* verse 53. So then, this is the likenesse of our body hereafter to the body of Christ, that as Christs body is now *incorruptible, glorious, powerfull, spirituall, heauenly, and immortal;* so our bodies shal be like: *incorruptible, glorious, powerfull spirituall, heauenly, and immortal.*

Of our likenes vnto Christ, both in our bodies, and in our soules, Christ seemeth to speak iointly, when he saith *The glory that thou gauest me, I haue giuen them, that they may be one as wee are one, I in them and thou in me, that they may be made perfect in me &c. Ioh. 17.22 23.*

Although this place of the Apostle touching our future similitude to Christ, may be vnderstood of our through & perfect likenes both in soule and in body: yet it seemeth the Apostle *Note.* speaketh especially of our likenes vnto Christ in our bodies, because that especially is most hidden from the world, & of that especially it may be said, that it doth not appeare what we shall be. For our future likenes in soule, and in our inner man touching the perfect knowledge of God, and touching our holines

holinesse and righteousnesse begun here, and to be made absolute and complete like to the knowledge and holinesse of Christ himselfe in the resurrection, is here much more eminent, perspicuous, and manifest, then the foresaid future likenes of our bodies vnto the body of Christ.

For that our likenes of knowledge and holines and righteousnes is apparantly begun in this life: so is not our likenes in body touching the properties before mentioned, *incorruptible. glorious. powerfull. spiritual. heavenly, and immortal.* For our bodies seem no more qualified touching these things after regeneration, then before: yea, rather the regenerate by yeeres and sickneses, &c. seem to be, and do indeed grow daily more base, more weake, and impotent bodies, as well as the vnregenerate.

Againe, that the Apostle here especially intendeth the similitude of Gods children in body to the body of Christ, seemeth to be insinuated also by the prooffe following from the effect, viz. *that we shall see him as he is.* For this being spoken chiefly of the bodily sight, it followeth likewise that our likenesse vnto Christ confirmed thereby, doth signifie chiefly our bodily likenes vnto him.

This our future likenes vnto Christ, Christ in part shewed in the mountaine; when not only himselfe was transfigured before Peter, James, and Iohn, *his face shining as the Sunne, and his clothes being as bright as the light: Mat. 17. 2. and as white as the snow, euen so white, as no fuller can make vpon the earth: Mark. 9. 3. but Moses also and Elias appeared, and were talking with him:* both which likewise are said to have appeared in glory: *Luke 9. 31.* For that they appeared not in soule only but also in body, it is cleere, first by that that they were visibly scene of those Apostles: Secondly, because it is further said, that *they talked with Christ.* Thirdly, because *Luke* also expressly calleth them by the name, not of two spirits, but of *two men.*

This our likenesse also vnto Christ, Christ himselfe promisseth to *those few names in Sardis, which had not defiled their garments,* saying of them *that they should walke with him in white: Reuel. 4. 34.* What is it to be clothed in white, and to walke in white with Christ, but in glory to be made like vnto Christ, who

who before in his transfiguration had shewed himselfe in white? And by this colour of white is the glory of Christ and of Gods children rather described, then by any other colour, because Princes and great potentates of the earth when they would shew themselves, in their greatest pompe and glory, did vse to cloath themselves in white: yea, so did our late most renowned Queene of rentime, at the entertainment of some great Embassadors, and other great solemnities.

This our likenesse likewise vnto Christ, is further promised in the same chapter, verse 21. to euery one *that overcometh*, namely in these words, that to such *Christ will giue to sit, yea, so sit with him in his throne*. What more? *as himselfe sitteth in the throne of his Father*. So then as Christ is in glory like to his Father, so shall the children of God also be like vnto Christ.

This point of our likenesse vnto Christ, is a most sweet and heavenly point, so full of comfort, that it is able to comfort vs though neuer so much compassed with sorrowes and laden with griefes. It is able to recover vs, though neuer so sicke of sinne. It is able to reuiue and restore vs, though not only halfe dead, but also altogether dead in sinnes and trespasses.

It is much that *wee shall shine as the brightnesse of the firmament, and as the starres for ever: Dan. 12.* as also that *we shall shine as the Sunne it selfe in the kingdom of our Father: Mat. 13. 34.*

It is more that we shall be like to the *Angels of God in heauen: Mat. 22. 30.* of whose great glory we haue heard before. Who therefore can expresse or conceiue this that is here spoken, that we shall be like vnto Christ himselfe? For what is the brightnes of the firmament; what is the glistering of the starres; what is the light of the Sunne, in the greatest and cleereft height thereof; what is the glory of the Angels in respect of Christ Iesus?

When he was in the shape of a seruant, he taught with *such power and authority, that all that heard him, were astonished at his doctrine: Mat. 7. 28. 29.* and wondered at the gracious words that proceeded out of his mouth: *Luk 4. 22.*

Yea, the very officers of the high Priests and Pharisees that were
sent

sent to take him, being rauished with his words, returned without him, and being asked why they had not brought him, they answered, Neuer man spake like this man: Iohn 7. 32. 45.

Afterward also, his aduersaries that came out to apprehend him, with one word of his mouth were *turned backe, and fell to the ground: Iob. 18. 6.* I omit heere the amplification of this point by the glory of *Moses* his face comming from receiving the law (which *Moses* was but a seruant) as also by the rauishment of *Peter, Iames, and Iohn* with the transfiguration of Christ in the mount, to giue them a tast of his glory. These things (I say) I do omit, as hauing spoken of them before.

Neither also is it to any great purpose, to compare the glory of Christ, with the glory of the Monarchs of the world: and so thereby to amplifie our glory, in regard that we shall be like vnto Christ. For, alas, all the glory of earthly Princes, is not so much as a picture, or a shadow of the glory of Christ, who is the first begotten of the dead, the Prince of the kings of the earth: *Ren. 1. 5. and who walketh in middes of the seuen candlestickes, is cloathed with a garment downe to the fecte, and girded about the pappes with a golden girdle, whose head and haire are white, as white as wooll, and as snowe, and his eyes as a flame of fire: and his fecte like vnto fine brasse, burning as in a fornace: and his voice as the sound of many waters: hauing in his right hand seuen starres, and a sharpe two-edged sword going out of his mouth: and whose face shineth as the Sunne in his strength: Renel. 1. 13. &c.* To whom also being newlie borne, certaine wise men did not only come out of the East, but also fell downe and worshipped him, opening their treasures and presenting vnto him gifts of gold, and incense, and myrrhe: *Mat. 2. 1. and 11.*

Yea, who is so excellent, that not only a multitude of heavenly souldiers, sang at his birth (though he were borne in a stable, and laid in a manger) *Glory to God in the high heauens, and peace in earth, and towards men good will: Luke 2. 14.* but also that afterward the foure and twenty Elders did sing vnto him a new song saying, *Thou art worthy to take the booke* (viz. which before *Iohn* had scene in the right hand of him that sat vpon the throne, written within, and on the backside sealed with seauen

seales, and which none in heauen and in earth, or vnder the earth, was worthis to open) and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euerie kindred, and tongue, and people, and nation, and hast made vs vnto our God Kings and Priests, &c. *Reuelat. 5. 9. 10.*

Yea, whose excellencie, and glorie, and worthinesse is such, that not only they did so sing, but that also Iohn did heare many other Angels, round about the throne, &c. euen thousand and thousand, to sing with a loud voice, saying, *Worthy is the lambe that was killed, to receiue power, and riches, and wisdom, and strength, and honor, and glory, and praise.* Yea, concerning whom also he heard all creatures in heauen, on earth, and vnder the earth, and in the sea, &c. saying, *Praise, and honor, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore: verse 11. &c.*

If Christ himselfe be thus excellent, shall not we also be excellent that shall be like vnto him? Why then should we be dismaied? why should we feare? why should any affliction, any disgrace with men, any threatning of men, any pouerty, any banishment, any imprisonment, any losses, or any other calamities make vs to hang down our head? yea, why should any thing take away our ioy from vs? why should we not alwaies in the pangs of the most violent and cruell death, reioice with ioy vnspeakable and glorious?

Verily in respect of this our likenes vnto Christ at his coming to iudgement, all our likenes vnto him here, is but as an earnest penny. As therefore the earnest of a man giuen vpon a purchase, is the least part of the paiment: and nothing in a manner in respect of that which remaineth to be paid: and as the first fruits were but an handfull in respect of other fruits afterward to be reaped; so all the graces of God here, and all our similitude vnto Christ in this life, is but a corner, and a pittance (as it were) of this our future likenes vnto him here spoken of.

All the perfection that here the best of vs all doe attaine vnto, is but as a crust of bread, in respect of an whole loafe: at least, but as a little breakfast, to staie our stomackes

till the supper of the Lambe, when our likenes vnto him shall be compleat in all the delineaments and proportion thereof: that so we may not thinke the time too long till the supper it selfe do come.

All the graces of God likewise in this life, and all the beginnings of our regeneration and sanctification in this life, are but loue tokens, (like to *the iewels of siluer and of gold, and the raiment that Abrahams seruant gaue to Rebecca, before her parents, and her brother Laban, as testimonies of Isaacks loue towards her: Gen. 24. 53*) giuen by Iesus Christ vnto vs, against the solemnization of the mariage it selfe.

This likenesse of the children of God vnto Christ Iesus being God and man, and so excellent euery way, as before we heard him to be, doth exceedingly increase and amplifie that their dignity, which I haue so largely laid forth in handling the maine proposition of the former verse: euen as we see the creation of the first man in the similitude and likenes of God, doth exceedingly commend and set forth the excellent state and condition of the said first man, so long as he continued therein.

This is the more, because this similitude once attained in that perfection that is here spoken, shall neuer bee lost, as that image of God was, wherein at the first we were created: yea it shall neuer any more be defaced, or any whit blemished. Neither Satan, nor the world, nor our owne flesh shall euer any more preuaile in vs to draw vs to any sinne, for a season. All these, and all other the enemies of our saluation included in these, shall then bee fully overcome, and subdued: and so farre shall they be from doing vs any harme in any thing, that they shall neuer come neere vs, neither euer bee able to lift vp their least finger against vs. Then as *Moses saide of the Egyptians to the Israelites, The Egyptians whom yee haue scene this day, yee shall neuer see them againe: So shall we find it true of all the spirituall enemies of our saluation, after this our perfect likenesse vnto Christ thus obtained, The enemies which we haue scene, by whom wee haue beene much molested and troubled: yea, who did often foile and wound vs most dangerously,*
we

we shall neuer see them any more : yea (as we speake in our common prouerbe) we shall neuer heare or see hide nor haire of them.

Thus much of our future likenes it selfe vnto Christ. Now followeth the second point here to be considered, viz. our knowledge and certainty thereof. For the Apostle saith not, that howsoeuer it appeare not vnto other, yet we hope or expect and looke to be made like vnto him, but he saith *we know that we shall be like vnto him.*

This word *know*, is not a word of doubting, but of most certainty. For it is not spoken only of the creatures, men and Angels, but also of God himselfe. Our Sauour saith twice in one Chapter, that *Our father euen in heauen knoweth what we neede: Mat. 6.8.* and 32. where is the very same word in the original, that is in this place.

So it is attributed to Christ, *Iesus knew from the beginning, which they were that beleued not : Iohn 6. 64.* and againe, *The world hath not known thee, but I haue known thee, &c. Ioh 17. 25.* in both which places is the very same word. Many other the like places there are, where this very word is attributed to God and to Christ Iesus. Shall we think, that their knowledge is not certaine?

There is therefore no question, but that the Apostle meaneth our future knowledge of our likenes vnto Christ, to be a thing most certain and vndoubted. From whence also followeth, that they that are the children of God are sure they shal neuer wholly and finally fall away from God; and from that excellent state of the children of God before spoken of, and wherunto they are called in Christ Iesus. For if they might so fall away, then the Apostle could not speake of their future likenes vnto Christ with that certainty that he doth : neither could he say, *we know that we shall be like him.* For they that are in danger of finall falling without recouery, doe not certainly know *that they shall be like vnto Christ.*

Now as here the Apostle saith *we know*, so afterward vers. 14. of this present chapter he vseth the same phrased and the same word againe in the same matter, *Wee know that wee are translated from death to life, if wee loue the brethren;* and againe

another word of the same signification verse 19, *Hereby wee know that wee are of the truth, and shall before him assure our hearts.*

I haue spoken of this certainty of our likenes vnto Christ, before in speaking of the certainty of our inheritance: therefore the lesse shall need in this place; notwithstanding something here also will be expected by the reader, because I referred him in the former place for further matter of this certainty, to the handling of these words.

For better performance of my said promise, and for the better satisfaction of the readers expectation in this behalfe, let vs first here in a word remember my former foure arguments (besides some things spoken of this point in handling the attributes of that inheritance mentioned 1. *Pet.* 1. 4) for demonstration of this certainty. Those arguments therefore in one word were these. The first was from diuers expresse places of Scripture. The second from the immutable constancy of God. The third from the righteousness of God. The fourth from this attribute of all the children of GOD, that they are the members of Christ. These are handled before in Chapter 26. and shall not need now to be otherwise repeated.

Only for amplification a little of the second former argument from the immutable constancy of God, let vs remember the constant speech of *Isaack*, when he had vnwares, yet according to Gods appointment blessed his sonne *Iacob*, whereas he had thought to haue blessed *Esau*, yea, and did thinke that he had so done; & when *Esau* returning home intreated his father *Isaack* to blesse him, according to his former promise. For this patriarke *Isaack* hauing so blessed *Iacob*, when his sonne *Esau* returned from hunting, and brought Venison ready dressed vnto him, and craued his blessing; this *Izhaack* (I say) told his sonne *Esau* what had fallen out in his absence, and saith plainly, *I haue blessed him, therefore he shall be blessed: Genes. 27. 33.* As if he should haue said, My blessing is past already: Thou comest now too late: I haue giuen my blessing to him to whom by the appointment of God at the first it did belong; & therefore whatsoeuer thou hast done at my
 comman-

commandement, and howsoeuer I promised indeed to blesse thee, yet hauing now spoken the word for the blessing him that came before thee, I neither will, nor can reuoke it.

David seeming to allude to the former words of *Isaack*, in his praier for the blessing of God vpon his house, vseth the very same words almost, (if not altogether) speaking thus, *Now it hath pleased thee to blesse the house of thy seruant, that it may bee before thee for euer: for thou O Lord, hast blessed it, and it shall be blessed for euer: 1 Chron. 17.27.*

The like constancy we read of that heathen, and wicked man *Pilate*. For when hee had written this title vpon the head of Christ on the Crosse, *Iesus of Nazareth the King of the Iewes*, and when the high Priests of the Iewes being offended with the said title, perswaded him to alter it, and said, *Write not, The king of the Iewes, but that he said, I am the king of the Iewes*: what answered *Pilate*? Was he content to alter his former writing? Not so: but he answered, *What I haue written, I haue written: Iohn 19.21.22.*

Did these men, the one an elect of God and a good man the other a reprobate and most wicked; did these (I say) thus hold themselves to their own, notwithstanding earnest requests to the contrary? Shall we think that God will shrink, & go back of his word for the casheering of any, whom once he hath enrolled and written in the book of life? No, no, though all the world should solicit him to the contrary: yea, though it were possible that the Angels of heauen should so do, yet wil not God goe one inch back of his word, touching any of his children whom he hath determined to make like vnto his owne sonne: He will not flinch a whit, or start aside an heires bredth: but to all such as shall plead for the cutting of the names of any of his, out of the table or book of life, he will answer as *Isaack* did to *Esau*, *I haue blessed them, therefore they shall be blessed*: and as *Pilate* answered the high priests of the Iewes, *whom I haue written, I haue written*. To leaue this argument, and to proceed vnto other: *If they be blessed that walke not in the counsell of the wicked, &c. that trust in the Lord &c. that feare the Lord, &c.* then are they certaine of their future likenesse vnto Christ. For where there is no certainty therof, there can be no blessednes. But such

are pronounced blessed in the Psalms, & in the other scriptures: therefore they are certaine of this their future likenes to Christ.

The like may be said of the commandment of the Apostle giuen to all that are in *Christ for reioicing in the Lord*: yea, *for reioicing alwaies*: *Philip. 4. 4.* For what ioy can there be, where there is continuall doubting of his future likenes vnto Christ?

Againe, by so many arguments as whereby before we haue laid forth the dignity of Gods children, we may also be assured of this our future likenes vnto Christ, viz. by Gods loue in making vs his children: because *whom he loueth, he loneth to the end*: by the difficulty and greatnesse of that worke: For would he do so difficult, so great, and so admirable a worke, and not bring it to perfection? or what perfection hath it, without this likenes to Christ? by the meanes whereby he worketh it: viz. by the immortall seed. For how is that seed immortall, if they perishe, that are begotten again by it? I meane touching the spirituall life, whereby they are so begotten againe? Or how doe they continue, if they neuer attaine vnto, but come short of this likenes vnto Christ? by their vnion with Christ, and communion with the Father, and the holy ghost, which we heard to be indissoluble; once made and neuer dissolued: by their liberty and free access to God in praier, with assurance to be heard; as in other things, so also in asking of this their future likenes vnto Christ: by the forgiuenesse of their sins, the only let of their likenes vnto him. Gods couenant therein, being a couenant of salt, euen an euerlasting couenant: by the working of all things together for their good: by their freedome from condemnation: by the blessed inheritance before spoken of: and almost by all the other arguments.

Last of all, all that are in heauen may be sure without doubting of their future likenes vnto Christ: But all the children of God that are regenerated by the word of truth, are in heauen. Therefore they may be sure without doubting of their future likenes in grace and in glory vnto Christ.

The first part of this reason, that all in heauen may bee sure without doubting of their future likenes to Christ, &c. is so euident, that no man will deny the same: sith there is no fetching any thing from thence. That which our Sauour saith, as a reason

reason to prouoke men to lay vp treasures in heauen, viz. that *There, neither the moth nor canker doth corrupt, nor thieves digge through and steale: Mat. 6. 30.* may be said of all persons in heauen, that they are out of all danger, &c.

The second part of the former reason, that the children of God regenerated and new borne by the holy ghost, are already (from the first houre of their regeneration) in heauen, is expressly affirmed by the Apostle: *Ephes. 2. 6.*

Most men vnderstanding those words as spoken only of the children of God in respect of their certainty of heauen, not in respect of their present possession, do notwithstanding iustifie my present purpose. Notwithstanding I doe vnderstand with some other much more: euen the present possession it selfe of heauen: present (I say) not full possession: and that because Christ Iesus hauing taken possession of heauen, not as one alone, but as the head of many, euen of all his members; not to his own vse alone, but to theirs; not in his own name alone, but in theirs; it must needs be granted that all they also are in present possession, whose head Christ is: to whose vse and in whose name, Christ hath taken possession of heauen. I will illustrate this by a law case, common amongst vs.

A mans wife of *Kent* or *Essex*, hath cobby-hold land purchased by her, or giuen vnto her by some friends, in *Yorkshire*, in *Cumberland*, in *Westmorland*, or some other country two hundred miles from the place, where the said wife dwelleth. The wife therefore goeth not her selfe to take possession of the said lands: but the husband goeth; maketh it manifest to the Lord, to whom such lands are customary, that he is the lawfull husband of such a woman, and therefore craueth to be admitted, and to take vp the land in her name, and to her vse. He is so admitted. Is not the woman from that time forward, in as good and reall possession by her husbands admission, as if she her selfe had been there present, though she still remaine in the place where she dwelleth, and neuer come foot neerer? It cannot be denied. The like is to be said, touching the present possession of heauen by all the children of God: who then shall dispossesse them thereof? If none can dispossesse them, why should they doubt? where is the vncertainty?

The obiections against this doctrine are of no moment.

It is no doctrine of pride nor presumption, because I shewed before, that the consideration of the great dignitie of the children of God (whereof this is one speciall point) should make men the more to decke themselves inwardly with all lowlinesse of minde, and outwardly with all behaviour suitable to such inward lowlinesse.

It is no doctrine of securitie, because the Apostle *Paul* exhorteth the *Corinthians*, touching their iudgement, *to be steadfast and unmovable*; and touching their practise, *to be abundant alwaies in the worke of the Lord, forasmuch* (not as they hoped, or vncertainly expected, but) *as they knew their labour of their worke was not in vaine in the Lord: 1. Cor. 15. 58.*

In this Chapter also this our Apostle afterward prouoketh to brotherly loue, euen to loue not onely in word and tongue, but also in deed and in truth, from their knowledge of being translated from death vnto life, and of being of the truth, and of assuring their hearts before God: verse 14. and 18. and 19. Yea in this very place it followeth (as we shall heare) *Everyone that hath this hope in him, purgeth himselfe as he is pure.*

How then can this doctrine of our certainty of saluation, and of our likenesse vnto Christ, bee called by the Papists, a doctrine of securitie, being so often laid for a foundation of good workes, and vsed for a spurre to good workes?

The great place to the *Hebrewes*, Chap. 6. 4. the chiefe bulwarke of the Papists for defense of their doubting and vncertaintie, as if they that are regenerated might vtterly and finally fall away from the grace of God, and as if consequently none could heere beecure of this future likenesse vnto Christ, is of no force at all: the walles thereof are but paper walles: yea the truth is, it maketh mainly against them, and plainly and vnanfwerably prooueth, that none that once haue true faith, &c. can possibly altogether and finally fall away. For in the ninth verse following the Apostle fearing that some of them to whom hee did write might take hold of his former doctrine, and applying it to themselves, might thinke themselves in that fearefull state of relapse which before hee had spoken of, preuenteth this obiection, and saith, *Notwithstanding,*

ding, we are perswaded better things of you, and such as accompanie saluation. So he sheweth, that there were better things then so to be once enlightened, so to haue tasted of the heavenly gift, so to haue bene made partaker of the holy Ghost, so to haue tasted of the good word of God, and of the power of the world to come, as before he had spoken. So also hee teacheth, that those better things only, which he meaneth in the ninth verse, did accompanie saluation, and that therefore he had not before meant a true, liuely, and iustifying faith, and that vnfained and pure Christian loue, whereby faith worketh: for what better things can there be, then this faith and loue?

If yet any replie, that that ninth verse is not to bee vnderstood in respect of the things mentioned in the 4. 5. and 6. verses, but onely of that which is said in the 7. and 8. verses: I answer, that this is but an heartlesse, pithlesse, and strengthlesse obiection, yea indeed foolish and ridiculous. For the 7. and 8. verses being the confirmation of that which was said in the 4. 5. and 6. verses, how can the 9. verse be referred onely to the 7. and 8. verses, and not also to the 4. 5. and 6?

In this point of the certainty of our future likenesse vnto Christ, let vs obserue the first person, *We know*, and that *wee shall be like*. Thereby he teacheth, that only they, and all they shall be like vnto Christ, which before hee had said were the children of God. All they indeed haue not alwaies the like knowledge, or the like feeling of this knowledge of their likeness to Christ, because of some afflictions, and because of too much liberty giuen to their sinnes, which by the said libertie doe grow vp to bee a thicke groue to stand before their windows, and to eclipse, obscure, and hide the light of the sunne of righteousness from shining into the house of their inner man so cleerely as in former time it hath done.

As men also, though neuer so learned, in their sleepe haue no more vse of their learning then men altogether vnlearned, and yet for all that they still haue that learning which they had waking; so is it with the children of God touching this their knowledge of their likeness vnto Christ. Being sometime ouerraken with the sleepe of some or of many sinnes, for a time they are deprived of the vse of the former knowledge:

viz.

viz. so long as their said sleepe in sinne continueth. Notwithstanding they still haue their former knowledge, and shall recouer the vse of it againe, when they shall be awakened out of their sleepe of sinne. But to this point, many things may be referred, that haue been spoken in the former part of this treatise : therefore I shall not need to speake any more thereof in this place.

The more excellent that the subiect of this knowledge is, viz. our likenesse vnto Christ, the more let all, both Scholars and other, be prouoked to study this knowledge : yea let all other studies, and all other learning, giue place to this, and be referred to this. Neither let any other knowledge and learning be in any account, but for this, and as it may helpe and further vs vnto this.

Thus much for the knowledge and certainty of our future likenesse vnto Christ.

CHAP. XXXV.

Of the time when the children of God shall be so like vnto Christ, as before we heard : and of the reason of the said likenesse, by an effect thereof.



It followeth now to speake of the time when the children of God shall be like to Christ. This is said to be at his appearing. This time is also noted, *Coloss. 3. 4. Tit. 2. 13. 1. Pet. 1. 5. and 7.* I doe but name the places, not expressing the words, because I haften.

By his appearing he meaneth his second comming, in glorie and all maiestie, accompanied with his holy Angels, and comming to iudge the quicke and the dead ; as at his former comming in the forme of a seruant, he came to be iudged, and not to iudge.

This is called his appearing, because as the Gospell or grace of God, which bringeth saluation vnto all men, is said, now to haue appeared, *Tit. 2. 11.* in respect it had bene kept secret before since the world began, and had not bene so opened as it is now reuealed

revealed unto the sonnes of men, &c. Rom. 16.25. Ephes. 3.5. so Christ-Iesus being ascended into heauen, and there sitting at the right hand of his father, is not now so manifested, at least to the bodily sight, as hee shall manifest himselfe at his second comming.

This time of this his appearing is his mariage day, whereas all time before is but as it were the time of his and our betrothing, and of the preparing of vs for that mariage day, to be the fitter spouse for him.

All this sentence of our certainty and knowledge of our being made like vnto Christ at his appearing, is not to bee taken as spoken in the person of the Apostle onely, and of them to whom he did write, but of all other the children of God whatsoever. None must looke for this perfection and likeness vnto Christ before this time of his appearing. *Note.*

What then (will some man aske) doe you say of *Enoch* and *Elias*? Of the one it is said, that he walked with God, and was no more seene, for God tooke him away: Genes. 5.24. And againe, that By faith *Enoch* was translated, that he should not see death: neither was he found, for God had translated him: Heb. 11.5. Of the other (of *Elias*) that he went up by a whirlewinde into Heauen: 2. King. 2. 11.

Concerning therefore the two former examples of whom the question is mooued, whatsoever men haue thought, or doe thinke, and whatsoever the former words may seeme to insinuate (which their insinuated sense shall be opened afterward) this I thinke, that they are not yet bodily in heauen, neither shall be till the resurrection of all flesh, when all the rest of Gods elect shall receiue their consummation and perfect bliss. *Enoch and Elias not bodily, yet in heauen.*

My reasons for this opinion are briefly these:

First, Heb. 11.13. after the mention as well of *Enoch* as of *Noah*, *Abraham*, and *Sara*, it is expressly said, *All these died in faith*. It were absurd to restrain the generall word *all* onely to the three last, and not to extend it also vnto *Enoch* and *Abel*. Therefore it is manifest, that these two died as well as the other three.

If it be objected, that it is said before, that *Enoch* was translated

lated that he might not see death, and that therefore, if here this verbe died bee as well vnderstood of him as of the rest, then there shall be contrarieties in one and the same place. I answer, that the reconciliation of this doubt is very easie: namely by interpreting the former phrase, that *hee might not see death*, of not feeling death after the common painfull manner of men. And so the word *to see*, for to feele, or to discern, or by experience to perceiue, is often taken in the Scripture. *The waters saw thee, O God, the waters saw thee*, &c. that is, they did as it were feele, and by experience perceiued thy power, *Psal. 77. 16*. So the Apostle saith, *I see another Law in my members*, &c. that is, *I feele*, *Rom. 7. 23*. There might bee many other the like places alleged: but these are sufficient.

That also of being *translated*, signifieth nothing els, but he was taken away in an extraordinary manner, not seen of men, but so secretly, that no man knew, or by any outward thing could iudge otherwise of him, but as if God tooke him immediately into heaven: And so would God in that euill and sinfull age take him away so gently, and extraordinarily dissoluing the soule and the body, that men might thinke him, to goe body and soule into heaven, for the better honoring that holy life, which he then liued: the rather because all other liued so wickedly. To any but very meanly exercised in the Scripture it is well knowen, that many things are spoken according to the opinion of men; according to that which they seemed vnto men. So *Samuel* is said to haue been raised (after death) by the witch, and to haue spoken vnto *Saul*: *1. Sam. 28. 11. &c.* Not that it was *Samuel* (For they that die in the Lord rest from their labors: *Rev. 14. 13.* and are not therefore at the call or command of witches) but onely because he appeared in the likenesse of *Samuel* (as Satan can change himselfe into the likenesse of an Angell of light: *2. Cor. 11. 14*) and because *Saul* and his company tooke him so to be.

My second reason is out of the same Chapter. For of all the former, and of diuers other examples afterward mentioned, it is written thus, *All these through faith obtained good report, and receiued not the promise, God promising a better thing for vs, that they without vs should not be made perfect.* verse 39. 40. If *Enoch* had

had beene taken vp in body into heauen, then had hee beene made perfect without vs.

My third reason is out of the same Epistle also, Chap. 9. 8. where the Apostle, by the entrance or going once yeerely of the high Priest alone into *Sanctum Sanctorum*, into the most holy place, doth teach, that vnder the Law, *and whilst the first Tabernacle was standing, the way into the holiest of all was not yet opened.* What meaneth the Apostle by *the holiest of all*, but heauen, especially for the bodies of men to enter therein? For howsoeuer God had prepared heauen to be the common receptacle of the soules of the righteous after death, yet Christ was the first that entred in body.

And this seemeth to bee the stronger argument, because in the description of heauen in the same epistle afterward, Chap. 12. 23. it is called *the city of the living God, the celestial Ierusalem*, which hath *the company of innumerable Angels, the assembly of the congregation of the first borne, which are written in heauen, and God the Iudge of all, and the spirits of iust and perfect men, and Iesus the Mediator of the new Testament.* Heere therefore is mention of Angels, of God, of the spirits of iust men, and of Iesus the Mediator: heere is no mention at all of any bodies, or of any men altogether in heauen. If any will reply, that this is a description of the whole Church in heauen and in earth, both gouernours, children, and seruants; I answer, that then the words [*the congregation of the first borne*] must comprehend the Church militant in earth, and so there will bee none found in heauen, but *God, Iesus Christ, the spirits of iust and perfect men, and the Angels.* So all bodies, beside the body of Christ, are yet excluded.

Fourthly, in the description of the resurrection, 1. Cor. 15. 52. there is no other sort mentioned, but the dead to bee raised, and the liuing at that time vpon the earth to be changed: *The trumpet shall blow, and the dead shall be raised vp incorruptible, and we (viz. all which at that day shall be liuing) shall be changed.* The like is, 1. Thess. 4. 15. 16. 17. *This say we vnto you by the word of the Lord, that we which liue and are remaining in the comming of the Lord shall not preuent them which sleepe: for the Lord himselfe shall descend downe from beauen with a shout, and with the voice of*

an Archangell, and with the trumpet of God, and the dead in Christ shall rise first. Then shall wee which liue and remaine be caught vp with them also in the clouds, &c. In neither of both these places is there any mention of any but of the dead, and of the liuing and remaining here vpon the earth. *Enoch* therefore and *Elia*s must be reckned with the dead, & accounted as dead; though they died in an extraordinary maner, neither violent or painfull to themselves, or discerned by other.

Fifthly, all the elect being compared to a body, and it being contrary to the nature of a body, that any one member should bee perfected, till the body haue all the members belonging thereunto, how can it bee, that one or two of the members of Christs body should be perfected and wholly glorified in heauen, Christ wanting many members, and not being compleat in his said body, till the very last age of the world, and till the last point of the said age? For who can deny, but that there are many of the elect yet vnborne? When also they shall bee all borne, who can deny, but that they shall be called one after another? Till all be borne, and all be called, Christs body is not perfect.

Sixthly, who can deny the Ministers of the Gospell to bee more excellent (especially the Apostles and Euangelists, who first planted the Churches among the Gentiles) who (I say) can deny these to bee more honorable then any Ministers vnder the Law? Much more then any before the Law. This hath bene shewed before: therefore I doe not now stand vpon it. This only I adde, that it is said of the Apostles (as an honourable thing, and as a dignity and prerogatiue of them aboue all other) namely, that *they should sit vpon twelve seats (or thrones) and iudge the twelve tribes of Israel: Matth. 19. 28.* It is likewise to be acknowledged, that as the calling was more honourable then the calling of any of the Prophets, so also they had more excellent graces, not only speciall for discharge of their speciall places, but also generally of sanctification. Is this so? How vnlikely then is it, that any, especially vnder the Law, or before the Law, should haue any degree of glory, and be perfectly glorified before them?

Seuenthy, there were some as wicked in their time, before their

their time, and after their time, and daily are, as they (now in question) were godly : yea former times, and these last times doe affoord many much more wicked then they then were, or any other are godly.

Such was *Ieroboam*, that made *Israel* to sinne, *Ahab*, and many other of the kings of *Israel*. So *Iudas* that betrayed our Sauour : the Pharisees that sinned against the holy Ghost : *the man of sinne*, called likewise *the sonne of perdition*, *the aduersarie that exalteth himselfe against all that is called God*, &c. and many other contemners of the Gospell. Yet none of these doe goe bodily into the place of all the damned, till the day of iudgement. Why then should wee thinke that they before named (*Enoch* and *Elias*) went bodily into heauen, the place of the blessed ?

This that I haue hitherto written of *Enoch* and *Elias*, is the iudgement of diuers other that must bee acknowledged to haue bene glorious lights, and worthy of much praise in the Churches.

Caluin indeed writeth heerein somewhat obscurely, and (I confesse) somewhat aboue my reach and capacitie : for first thus hee writeth vpon *Genes. 5. 24.* euen word for word : (the Latine turned into English) *In summe* (saith hee, speaking of *Enochs* taking away) *such a rapture* (or taking away) *was but a gentle and ioisfull passage out of this world.* Yet he was not receiued into the heauens to glorie, but was onely released of the miseries of this present life, vntill *Christ* the first fruits of them that rise again should come. And sith hee was one of the members of the Church, it was necessarie that hee should wait till all (the members) together should come forth to meet *Christ*, that the whole body might bee united to the head. Notwithstanding, in the very next words he doth much obscure that which before hee had written, adding, *If any shall obiect that of the Apostle, It is appointed all men to die once; the solution is easie, namely, that death doth not alwaies make a diuorce of the soule and body: but they are said to die, which put off the corruptible nature; in which manner they shall die whom the last day shall finde remaining.* These last words (I confesse) I cannot conceiue : namely, how any may be said to die, whose soules and bodies are not separated : and how they that shall
be

beliuing at the last day, may be said to die, whom the Apostle expressly saith shall not die, but only be changed.

Peter Martyr (according to his manner) writeth very large-ly, and somewhat (I confesse) different from something before written by me : namely, in his Commentarie vpon 2. King. 2. 11. Notwithstanding, in another place he commeth neerer vnto me, and agreeth more with me.

Consentaneum. In the former place first he writeth, that it is *not probable or like, that these two (Enoch and Elias) should be taken to the places of blessednesse, before Christ himselfe, which is the first fruits of all, had aduanced himselfe thither. The words also of our Lord may seeme to perswade this, who in Iohn saith, No man hath ascended into heauen, but the sonne of man that descended from heauen. He therefore denieth any man to haue ascended into heauen before himselfe, &c.* Yet afterward hee saith, that they went bodie and soule into *Abrahams bosome* : and he maketh *Abrahams bosome* a place aboue, yet distinct from the glorious place where Christ, and all his Saints departed this life, are. How sound this is, I leaue to other offsound iudgement. For my part, I know no such distinction as he there maketh.

After this he proceedeth further, denying them to haue died, opposing himselfe to them that said as I haue written, viz. that they died, but yet an extraordinary kinde of death, neither by any defect or decay of nature, nor by any force and violence; but after some other sort with ease and delight, &c.

Notwithstanding, in the other place before insinuated, he differeth from that which himselfe had before written, and agreeth with me. For writing of the Eucharist against *Stenen Gardiner*, Loc. 1. and answering the 11. obiection of *Gardiner*, thus he writeth : *If you doe beleene that Enoch and Elias doe yet liue, you doe beleene it without the Scripture. Elias was taken away after an admirable sort, and withdrawn from Elizeus in a fire chariot: but that his spirit was not stript from his body, by what testimony of Scripture will you prooue it?*

Then immediately concerning *Enoch*, hee acknowledging that which is written, *Heb. 11. 5.* to haue beene done, that God might testifie, by his said extraordinary kinde of translating, his loue towards him, for the better prouocation of other to the

the imitation of his goodnesse, hee demandeth of *Gardiner*, But how know you, that afterward (viz. after his taking from the Common sight of men) he dyed not when he was safe, and out of danger of sinne? you will say, that the epistle to the Hebrewes bath, that he might not see death: A man may understand that, that he might not see death, whiles he was in the world; that he might not die a common, and an ordinarie death. But that hee dyed not after his translation, how will you make vs beliene? And there want not Hebrew writers, which expounding the second booke of the Kings doe say, that *Elias* his body and all his garments, (except his cloake or mantle) were consumed in the whirlwinde: but that the Spirit of the Prophet went unto God.

Oecolampadius in Heb. 11. 5. citing the words of Genesis translated by the Septuagints, And *Enoch* pleased God, and was not found, because God translated him. Notwithstanding (saith he) by these words it is not prooued, that hee did not die: Because if hee were of the seede of Adam, it must be, that hee was mortall. And truly this is most agreeable to truth, and consonant to the analogy of faith. For Christ alone is the first begotten of the dead, and hath opened paradise to them that beleene. And that which mouneth me more, so long time as Christ had not payed the price of our redemption, so long also a long sword, or a fierce and shaken sword, did stop all passage into paradise. If also he were translated into paradise, how did Christ bold safe his dignitie? But if you will make here a miracle, then he must yet looke for death, and a change. But if any will obserue the maner of the Apostle, hee will not meruaile, that he hath said, that he did not see death. For as wee haue seene him to doe before touching *Melchisedech*, hee would affirme nothing besides the testimonie of the Scripture, and because that he saith not expressly that he died, therefore he did not endeavour to set downe so much. In the meane time notwithstanding he denyeth him not to haue died, as likewise he doth not *Melchisedech*. &c. Thus much *Oecolampadius*. *Martinus Borrhau*, a learned writer about the yeare 1539. in his commentaries vpon Genesis, Chap. 5. 24. doth so interpret that place as I doe. That worthy and famous man *M. Doctor Fulke* also, is most plainly of my side, and agreeth fully with me. For confuting the marginall note of the Rhemish translators of the

new testament vpon Heb. 9. 8. he saith, that heauen was not opened by the sacrifices of the first tabernacle, &c. and that our Saviour was the first that entred into perfect glorie of heauen.

So to their marginall note vpon Heb. 11. 5. that there it appeared that Enoch yet liueth and is not dead, against the Calvinists, he briefly answereth thus, It appeareth not that Enoch yet liueth in bodie, more then Moses or Elias, but that hee was translated by God out of the world, and died not after the common maner of men. So he insinuateth that he died, but not after the common maner of men. To their notes at large vpon Reu. 11. 3. he answereth thus, You will (saith he) proue that they (that is, Enoch and Elias) are aline in paradise. But what place is paradise but heauen? as the Apostle declareth. 2. Cor. 12. 2. and 4. for earthly paradise either by the flood, or before was defaced. Now what doctrine it is to affirme that men in mortall bodies ascended into heauen, I leane to be learned to consider. And presently after, It is eident indeed (saith he) that Elias was taken vp aline but not that hee continueth aline. Yea, because it is said expressly that he was taken vp into heauen, it is certaine, that his body was not carried into heauen, for Christ was the first, that in whole humanity ascended into heauen.

Master Samuel Bird likewise (a learned and godly minister late of Ipswich in Suffolke) writing vpon Heb. 11. 5. saith thus: It is said, that he was taken vp, that he might not see death: the meaning is that he did not die after the common maner of men: he was exempted from the violent separation of the soule from the body, which nature doth abhorre: not but that his bodie did waist away, and did not ascend into heauen. For Christ is the first, that entered in his body into heauen, to take possession of it for vs. Heb. 9. 12.

With the former testimonies affirming that Enoch and Elias are not bodily, yet in heauen, but that their bodies were dissolued, as well as the bodies of other (though after an extraordinary maner) I may ioine the testimonie of Doctor Downam. For in his second booke of Antichrist, chap. 6. page 59. though he doe not plainely affirme as much as the former Authors haue done, yet he maketh it so doubtfull of their bodies yet being in heauen, that a man may easily perceiue, that he rather inclineth to the former writers then otherwise.

The

The obiections to the contrary, are of no moment, and be answered before.

Onely where it is said, *that Elias was carried vp in a whirlewinde into heauen*, first wee must vnderstand, that some read this word *heauen*, in the genitiue case thus, *carried vp in a whirlewinde of heauen*. Secondly, the word *heauen*, in the scripture, is often vsed for the aire; or for all about the earth. *Let the foule flie vpon the earth, in the open firmament of the heauen*. Gen. 1. 20. so, *the foules of the heauen*. verse 26. and in diuers other places.

And that it is so here to be taken, it is the more probable, because it is not to be thought, but that *Elias* had other garments besides his mantle. Except therefore his said other garments were carried vp into the high heauen, we must grant that the word *heauen* doth only signify the aire: in the which his body might as well waste, as his other garments (besides his mantle which fell from him) did consume.

Some man (perhaps) may thinke all this discourse of *Enoch* and *Elias*, to bee altogether idle, and impertinent vnto my present treatise of the dignity of Gods children, and a meere digression from the same. But if it be well considered, it maketh much for it; as much amplifying the said dignity of Gods children. For sith *Enoch* and *Elias* were so rare and excellent men for their times, as the Scriptures commend them to be: and for further testifying of their rarenesse and excellency, were honoured with so rare and extraordinary a translation out of this world, and yet are not in their bodies glorified, neither shall be, till all the rest of Gods children shall bee glorified and made like vnto Christ, at his second comming in all pomp and maiesty; doth not the Lord thereby testify vnto all the world, that all his children are in so high regard & account with him, that he will not haue the first and the greatest (as it were) to be aduanced to the perfection of happines, till the whole number be accomplished, and till the last and the meanest be borne, and made fit for the like perfection and happines, that all and euery one may receiue their crownes together?

If a King or some other great person, make a great feast, and

inuite many thereunto : and some come betimes, some that dwell further of, tary somewhat longer : and the master of the feast, will not haue them that first come, to sit downe, till all the rest be come, is it not a great gracing and countenancing of all the guests, so to prolong the time of sitting downe, till the rest be come ? Though some may thinke that the first are somewhat disgraced and wronged by staying for the last ; yet the matter well weighed, they may consider, that euen so the Lord of the feast, would haue stayed the rest for them, if the rest had come first, and the first had tarried to be last. Yea, all men may well see the said Lord of the feast to be well perswaded of their loue and patience, in staying them for the comming of them that remaine. It is the chiefe honour of any guest, inuited by one much greater then himselfe, to be openly graced with testimony of the good opinion of the Lord of such a feast. For so all men may see, that the Lord of such a feast, hath good regard, as well of them that come late, as of them that came first : and of them that came first, as of them that come after.

By all hitherto spoken of this time when we shall be made like vnto Christ, let vs learne, first to be patient till that time come. Secondly, the longer it is ere it do come, the more earnestly to pray for that day of Christs comming, & the oftner in all zeale to say, *Come Lord Iesus, come quickly*. I doe but briefly note, or rather name things, leauing the larger discourse of them to other : and euerto the meditation of the godly reader.

Thus much of our similitude and likenesse vnto Christ : of our certaintie thereof : and of the time when we shall enioy it. The confirmation of our said similitude or likenesse vnto Christ followeth ; which is, that *we shall see him as he is*.

Heere let vs first obserue the causall coniunction whereby this reason is ioined with the former proposition. This is commonly translated *for* : but it is in the originall *because*. It is the same word that is vsed, *Luk. 7. 47. I say vnto thee, Many finnes are forgiven her, for* (say our English translations, but *because* saith the originall) *she loued much*. This I doe the rather note, because the Rhemists, and other Papiists, in that place
of

of *Luke*, doe vrge the originall word signifying *because*, as there noting the loue of the woman to haue bene the cause of the forgiuenesse of our sinnes : whereas our Sauour reasoneth not from the cause to the effect, but from the effect to the cause, assuring her (and other then and there present) not for that loue which before shee had shewed, but by that loue which then she did shew so abundantly towards him, that many sinnes were forgiuen her. As the same (viz. that much loue of man towards God and Christ, are not the cause, but an effect of the forgiuenesse of many sinnes, and doe not goe before, but follow the forgiuenesse of sinnes:) As this (I say) is plaine by the parable of two debtors (before in that Chapter mentioned) to one of which were forgiuen but 50. pence, and to the other 500. and concerning whom our Sauour had asked the Pharisee (with whom he then dined) not which had loued, but which would loue the Creditor most : so it is the more plaine by this place, where the same coniunction is taken for a note of an effect, not of a cause of our former similitude and likenes vnto Christ.

It is so also taken, *Iob* 8. 44. where our Sauour saith of the diuell, *He abode not in the truth, because there is no truth in him.* Heere the same word [*because*] is a note of an effect. For Christ prooueth the diuell not to haue abidden in the truth, not because before his fall there had bene no truth in him (for hee was created an Angell of light as well as other) but because now there is no truth in him.

So *Iob*. 15. 15. *I haue called you my friends, for (or because) all things that I haue heard of my father I haue made knowne vnto you.* Heere the same word also noteth an effect, not a cause. Thus then the Apostle prooueth that wee shall bee made like vnto Christ at his appearing, by an effect of this likenesse, that is, *because wee shall see him as hee is.* This *to see Christ as hee is*, is not the cause of our being like vnto him; but our being like vnto him shall bee the cause of our seeing him as he is. For wee cannot see him as he is, except first wee be made like vnto him. The effect is not before the cause, but the cause before the effect.

By seeing here he meaneth seeing with our bodily eyes: and

by seeing him as he is, the seeing of him plainly, not obscurely: fully, not in part: face to face, not on his back parts, as *Moses* is said to haue seene God: *Exod. 33. 23.* not as a *mightie God alone*, but also as a *Sauour*: and therefore not in his diuine nature alone, but vnder the veile (as it were) of this humanity: and yet also in so great glory, as no flesh liuing did euer see the like.

This seeing of him in this maner, is opposed to *seeing him through a glasse darkely, and so knowing of him in part.* 1. Cor. 13. 12. Where these two words, seeing and knowing, seeme to import, that there we shall both see him more plainly with our bodily eies, and also know him more perfectly in our vnderstanding, then here we do or can doe. For here wee see him but by pictures and images: I meane not by dead pictures & images, made by men, but by the liuing pictures and images, of our selues and of other Gods children, representing him in holinesse and righteousnesse, and made onely, (as before wee heard) by God himselfe: as also we see him by outward signes and elements, with the actions belonging vnto them, (that is, the sacraments) ordeined by him selfe. And here wee know him by his word, euen by hearing such things of him, as therein hee hath reuealed: but then wee shall see him in his owne person, and in that glory whereunto now he is aduanced. *Iob. 17. 24. Father I will, that they which thou hast giuen me, be with me, euen where I am, that they may behold my glorie:* viz. the glory of his mercie, grace and goodnes (more then euer before they had done) as well as the glorie of his person and iustice. The wicked and reprobate shall behold the glory of his person, and heare and feelee the glory of his iustice (that is, his glorious iustice) not to their comfort, but to their woe: and no otherwise, then as malefactors behold the faces of the Iudges and all their solemnity wherein they sit at our affises, & heare there sentences: and finally so shall they see and heare these things, that they shall wish (as we haue heard) the hills and mountaines to fall vpon them, to hide them from his presence.

But the children of God shall behold him as their Sauour,

to

to their vnſpeakeable ioy and comfort. Yea, how great their ioy and comfort ſhall be by this ſight, appeareth by that delight, that men take in the ſight of mortall Princes; by that deſire and ioy that many had to ſee Chriſt in his baſenes: (the wiſe men. Mat. 2. the ſhepheards and *Simeon*, Luc. 2. *Zachens*, Luk. 19. and the Grecians, Ioh. 12.) as alſo by that before ſpoken in Chap. 26. of *Peter*, *Iames* and *Iohn*, being ſo rauiſhed with the ſight of the glorious tranſfiguration of Chriſt in the mountaine, that forgetting themſelues to haue beene then clothed with their naturall, mortall, and vile bodies, they could haue beene contented, and did indeed deſire to haue dwelt there for euer.

If all theſe tooke ſuch delight in theſe ſights, how comfortable, how ſweete, how pleaſant, how ioyfull ſhall this ſight of Chriſt Ieſus be, thus to ſee him, not as ſometime hee was in his baſenes, but as now he is in his glory?

In reſpect of this ſight, all the ſight that wee haue here, is not ſo much as the ſight of the blindman, when Chriſt had begunne ſo to open his eies, that he ſaid *hee did ſee men walke like trees*. Mark. 8. 24.

Our ſight here touching this obiekt thereof, is no better then the ſight of *Iſaak*, *Iacob*, and *Els*, when they were old, and when their eies were ſo dimme, that they tooke (as we ſay) hob for nob, one for another: yea, that they could not diſcerne any man, but either by his ſpeech, or by asking who he was.

What ſhall I ſay more? Touching this ſight, let vs remember what the Queene of *Sheba* ſaid of the report ſhe had heard of *Salomons* wiſdome in her owne Country, and of that which ſhe found by her owne experience. For when ſhe had ſeene all *Salomons* wiſdome, and the houſe that hee had built, and the meat of his table, and the ſitting of his ſervants, and the order of his Miniſters, and their apparell, and his drinking veſſels, and his burnt offerings that hee offered in the houſe of the Lord, ſhee was greatly aſtonied, and ſaid vnto the King. *It was a true word that I heard in my owne Land of thy ſayings, and of thy wiſdome. Howbeit, I beleeued not this report, till I came and had ſeene it with mine*

mine eyes. But loe the one halfe was not told me, &c. 1. King. 10 45. 6. 7.

In like sort it may bee said of this sight, and of all the rest of our future state and condition, which we shall enjoy, *when we shall at his appearing be made like unto him, and see him as he is.* For flesh and blood doth not belecue, neither can belecue, that that is said in the written word of these things, yea, hee that hath the most faith doth hardly belecue all that is written: at least, though hee beleue at sometimes, yet at other times this faith is much exercised with doubts, especially for applying these things to himselfe; yet all is most true that we heare in this land of our pilgrimage of these things: *of our likeness unto Christ, and of our seeing him as he is: but loe, the one halfe of them is not told vs,* neither in the Scriptures (because indeed we are not capable thereof) neither much lesse by our ministers, not onely because of the negligence of many: but also because of want of vnderstanding in the most; yea, euen in the best concerning these things. For if *Paul* concerning these things, as well as concerning other mysteries, could say of himselfe, as well as of other, *we know in part, and see through a glasse darkely*; And againe, *Now I know in part*: how much more (alas!) may we poore and silly ministers (in respect of him) make the like confession, of our *seeing and knowing* these high and future mysteries but in part?

O Christian readers, let these things comfort vs in all our troubles. In the mids of our afflictions, let vs so consider of these things, that as *Peter* speaketh of those to whom hee did write, so we may feele our hearts to leape for ioy within vs (so the word doth signify) and *so reioice with ioy unspeakable and glorious.* 1. Pet. 1. 6. & 8. When the virgin newly conceived with Christ, visited her cousin *Elizabeth* the wife of *Zachariah*, (about 6 moneths gone with *Iohn Baptist*) it is said that the babe (viz. *Iohn Baptist*) *did leap, or spring in the wombe of Elizabeth at the salutation of the virgine.* Luk. 1. 41. and 44. As that babe by the secret worke of Gods spirit, did so leape and spring at the salutation of the virgine so newly conceived with Christ, afterward, to bee borne in the forme of a seruant, yet a redeemer of the elect: so and much more let our hearts

hearts leape and skippe (as it were) in vs, so often as we heare of this last warning of Christ in glory, for perfecting of the whole worke of mans redemptions, and of *this our seeing him as he is.*

Yea, let vs the more reioice, because this sight is not for a day, or for a yeere, or for many yeers, but for euer and euer. As *this world passeth away*, so also doth euery lust thereof; euen the lust of the eyes, as well as the lust of any other member: *1. Iob. 2. 17.* yea, much sooner. But this sight now spoken of, is an euerlasting sight. Lest vs therefore account of all worldly sights in respect of this, but as of toies and bables: more fit for children then for men: yea, for fooles, then for them that are wise, and of any vnderstanding.

Thus much of the confirmation of our former future likeness vnto Christ, by this *our seeing him as he is.*

CHAP. XXXVI.

Of euery mans purging himselfe, in whom there is the former hope.



These words remaining are these, *Euery one that hath this hope in him, purgeth himselfe as he is pure.* This (as I said) is an effect of our knowledge of our future likenesse vnto Christ, (viz. that euery one that so certainly hopeth for those things, purgeth himselfe) illustrated by the patterne, according

to which, euery one that hath the said hope, doth purge himselfe.

Tonching this effect, let this be the first obseruation, that the Apostle changeth the former word of knowing, into another; viz. into hope: what teacheth he thereby? that the former knowledge is but an vncertaine hope? Not so: but that this hope is a certaine knowledge: and that therefore it far differeth from the hope of worldly men of their worldly commodities: as of the merchant, of the returne of his stock with gaine: of the husbandman, of the recouery of his seed with increase, &c. For all such hope, is but vncertaine, depending
vpon

vpon many vncertainties. The merchants goods come often hard to the hauens mouth most safely : and yet euen there, ship and all are cast away. The husbandman hath often goodly corne in the blade, and yet by haile, or by cattell, or by some other meanes, it is smitten, and cleane destroyed before it come to earing: oftentimes it eareth well, and yet at the time of blowing, it is blasted, that it neuer setteth well : oftentimes it setteth well at the first, and yet afterward it is smitten with mildew, and so pinked, that it is little worth. Many times also, it setteth well at the first; thriueth well afterward, continueth well till the very haruest; and yet then, either by fire from heauen, or by fire through the malice of men (as *Abselon* fired *Ionbs* corne: 2. *Sam.* 14. 30.) or by some other meanes, it is altogether spoiled. The like may bee said of the hope of other things of this life. All is vncertaine, and nothing but vncertaine. As *Salomon* saith, *Vanitie of vanities: vanity of vanities: and all is vanity* : *Eccles.* 1. 2. so may I say, *Vncertainty of vncertainties: vncertainty of vncertainties: and all is vncertainty.*

But this hope of the children of God, is ioined with certain knowledge: and is the expectation of those things, which we know most certainly: and for which we haue Gods promise confirmed with an oath, and many other assurances. But of this, we haue spoken so largely before in Chap. 14. that we shal not need to speake any more in this place. Let the Papists therefore goe with their vncertainty, and let their life still be miserable, by vncertainty altogether disquieted and full of feares: but let vs hold our certainty, and labor daily more and more to increase the same, by purging euery man himselfe, as it now followeth to be further considered. Thus much for our first obseruation vpon these words.

The second is the vniuersality of this sentence: *Every one* (saith the Apostle) *that hath this hope in him, purgeth himselfe.* He speaketh generally: He exempteth and excepteth none: neither yong nor old: neither poore, nor rich: neither vnlearned, nor learned: neither base, nor noble: neither woman, nor man: neither him that is in aduersity, nor him that is in most prosperity: neither subiect, nor King. Whosoever he be that hath

hath this hope, purgeth himselfe : whosoever he be that hath not this hope, doth not purge himselfe, neither can purge himselfe.

The grace of God, that bringeth saluation vnto all men (saith the Apostle) *hath appeared, and teacheth vs to deny all vngodlinesse, and worldly lusts, &c.* and so *to looke for the blessed hope, &c.* Tit. 2. 11. 12. 13. Marke here, first he saith, that the Gospell described *to be the grace of God* (because it commeth from the free grace and fauor of God; teacheth the free grace and fauor of God; and is the meanes, whereby we both know the free grace and fauor of God, and are also partaker thereof, or be brought therein) *doth bring saluation to all men* (that is, to all sorts of men; yong and old, masters and seruants, &c. mentioned in the former part of the Chapter) and that then hee saith, the said Gospell or free grace of God *doth teach vs to deny all vngodlines and worldly lusts, &c.* and so *to looke for the blessed hope, &c.* who then are to deny all vngodlinesse and worldly lusts, and to looke for the blessed hope? Euen all sorts of men; because the Gospell bringeth saluation vnto all men, and teacheth as many to deny all vngodlinesse and worldly lusts, &c. and to look for the blessed hope, &c. as it bringeth saluation vnto. And indeed, so to deny all vngodlinesse and worldly lusts, &c. is a part and the first degree of saluation: without which it is not possible, to haue the other degrees of saluation. A man may be master in the arts in the Vniuersity, that was neuer bachelier in the arts: yea, a man may be bachelier in diuinity, that neuer had any of the former degrees: but no man can haue saluation in the world to come, that is not commenced, and hath not taken the first degree of saluation in this world, for the denying of all vngodlinesse and worldly lusts, &c. yea, no man can look for that blessed hope, which hath not first denied all vngodlines. No no, what is that *to deny all godlinesse, and worldly lusts, &c.* but to purge himselfe, as here the Apostle speaketh? And what is that, *to looke for the blessed hope, &c.* but to haue that hope in him, wherof the Apostle here also speaketh? I conclude therefore from the former place, the same which here the Apostle setteth down, viz. that as all must deny all vngodlines and worldly lust that looke for saluation by the grace of God, so

all

all must looke for saluation, and for that blessed hope there spoken of, that doe deny all vngodlinesse, and worldly lusts: and conuersiuelly, that all that doe looke for that blessed hope, must also deny all vngodlinesse, and worldly lusts: that is, that *every one that hath this hope in him*, (as this Apostle speaketh) *must purge himselfe*. This is the second obseruation.

↪ The third is, that he speaketh of that hope that is in a man. He saith not, *Every one that maketh profession of this hope*, or that *hath this hope in his mouth or in his tongue*: but he saith, *Every one that hath this hope in him*, that is, within him in his heart. Many that make profession of this hope, and that say, they hope and looke to be saued, and *to be made like vnto Christ at his appearing*, as well as the best, doe notwithstanding liue in their sinnes, and not purge themselves: yea, many doe *declare Gods ordinance to other*, and *doe talke of the covenant of God*, which yet *hate to be reformed*, and *cast his words behind them*, whereby they should be reformed and purged: *Psal. 50. 16. 17.* The Apostle speaketh not of such, but of them that indeed haue this hope in them: which is a vertue of the inner man, as well as the other two, *faith and love*, wherewith it is ioined: *1 Cor. 13. 13.*

Fourthly, let vs obserue the word *purge*, and that in a double respect: first as touching the signification thereof: secondly, as touching the tence whereof it is: viz. of the present tence.

Touching the first, this word is deriued of a word, that most properly signifieth chaste; as the Apostle would haue the younger women to be chaste: *Tit. 2. 5.* Notwithstanding by the figure *synecdoche* (that putteth the speciall for the general) this word is vsed for all vertues: and in this very place, here is not only the verbe, but also the primitiue whereof it is deriued, in the words following, *as he is pure*: which being spoken of Christ, noteth all the vertues that were in him: euen his perfect holinesse and righteousnesse, without any sinne at all. This verbe in the generall signification thereof, is borrowed (as now it is vsed) from the manner of the law for purifying themselves according to the ceremonies of the law: either after they had any waies defiled themselves: or before they were to come to the passeouer, or to be imployed in any other holy worke.

worke. So it is vsed : *Iohn. 11. 55. Acts 21. 24. and 24. 18.*

The law being abrogated, when the Apostle wrote this, it cannot be taken for any ceremoniall purging, but for a morall purging from sinne. So also it is taken : *Iames 4 8. Clense your hands ye sinners, and purge your hearts: ye wavering minded men. So also 1. Pet. 1. 22. Seeing your soules are purified in obeying the truth.*

This word therefore in this signification of it, noteth all sinne to be a filthy thing: and not only adultery, fornication, and other such bodily vncleannes, (which every man accounteth filthy) to be filthy: but every other sinne also. The wicked do account of some finnes as speciall ornaments. *Pride is unto them as a chaine: and cruelty as a garment : Psal. 73. 6.* So we see, that many in these daies, thinke themselues the trimmer, and the gayer, for going in strange apparell, fet from other countries, and contrary to their sexe (the man wearing womans apparell, especially the woman wearing mans apparrell) and contrary to their kind men and women conforming themselues rather to beasts then to any sobrietie: and the men wearing long haire, euen long locks behind, contrary to nature; and not only like to women, but also like to some vnreasonable creatures : and women wearing such kindes of periwigs, that if a man should come out of the land of the liuing, where he had not scene any such thing, hee would hardly know what kind of creatures they bee, but would take them to be some strange monsters, only bred in this country.

These things haue beene proued before to be condemned in the word, and to be greeuous finnes : yet in these things, diuers take a great pride, esteeming of them as of goodly ornaments : yea, so farre are some gone in impiety, that they thinke it a great ornament to sweare great and fearefull othes : and that they doe not account of him for a gentleman, but rather for a clowne and a foole, that cannot and doth not ordinarily in his common speech, most wickedly and prophanely rap out all manner of othes. The like doe some account of that foule, and more then beastly sinne of drun-

drunkennesse. But howsoeuer these and other thelike sinnes be accounted as ornaments, yet the holy Ghost doth account them as foule things : and doth often call all sinne by the name of *filthinesse* : 2. *Cor.* 7. 1. *James* 1. 21. or of *uncleannesse* : *Rom* 1. 24. and 6. 19. 2. *Pet* 2. 10.

And it is not to be neglected, that in euery one of these places, there is in the originall a feuerall word : though they be all interpreted, either *filthinesse* or *uncleannesse*. For 2. *Cor.* 7. 1. is one word, *James* 1. 21. another : the primatiue whereof signifieth most properly such filthinesse as is gathered in the top of the fingers, betwixt the nailes and the flesh : *Rom.* 1. 24. and 6. 19. is another word : and another in 2. *Pet.* 2. 10. what doth all this variety of words teach vs ? Truly this, that such is the foulnesse, and filthinesse of all sinne, that no one word is sufficient to expresse or set forth the same. Let men therefore please themselves as much as they will in it ; it is but a foule and filthy thing : yea, so foule, filthy, and lothsome, that they that hauing been deliuered from it, do returne againe vnto it, are compared to *the dog that returneth to his vomit : and to the sow, that being washed, doth also returne to her mire* againe, when in before she had wallowed : 2. *Pet.* 2. 22. Can any thing be more lothsome then such mire, and then the vomit of a dog ? Let no man blame me for writing so homely. I vse the words and phrased of the Apostle : yea, it is the eloquence of most wise King *Salomon*, *Pro.* 26. 11. and in both places of the holy ghost himselfe, to make all sinne the more odious vnto all men. But (alas) is it not a strange thing that many base persons should be so squaimish, nice and dainty, that they should condemne that for rudenesse, and thinke much to heare it spoken, which that great and mighty King *Salomon*, and God himselfe haue vsed for eloquence ? Is it not much more strange, that men (euen of the greatest sort) should daily defile themselves with that, and tumble and wallow in it ouer head and eares, soule and body, which is a thousand times more filthy and beastly, then either the mire of a sow, or the vomit of a dog ? and reprove those that set forth such filthinesse by the words of King *Salomon*, of the Apostle, and of the holy ghost ? Thus much touching the first respect of my obseruation of this word ; viz. concern-

ning the signification thereof.

Touching the tence, the Apostle speaketh not in the time past, or in the time to come, saying either *he hath purged himselfe*, or *he will purge himselfe*: but in the time present, saying, *purgeth*, or *doth purge*. This teacheth that this is, and must be a continuall worke: because sinne, whereof this purging is, doth alwaies remaine, touching the blot, staine, and blemish thereof. Though they that once be regenerated to be the children of God, be iustified and discharged from the guilt of all their sinnes: as also freed from the bondage of them, yet touching the staine of sinne, that doth and shall alwaies remaine, as long as we be clothed with corruption. *For who can say, I haue made my heart cleane? I am cleane from my sinne? Pro. 20.9. There is no man that sinneth not: 1. Kings 8.46. In many things we sinne all: Iames 3.2. And who needeth not daily to pray for forgiveness of his sinnes? What man also liueth, and shall not see death?*

There are certaine times of the yeere, fitter for purging of the body for bodily health, then other: as the spring is best of all: and the fall of the leafe next to that. So also in those times that are fit, there are some daies fitter to purge, either with pilles, or with potions, or by vomits, or by clysters, or by letting of blood. But for this spirituall purging of our selues from sinne, all times are alike: all daies alike: none better then other: except only, when there is fitter opportunity in respect of fitter meanes, as also in respect of some iudgement and calamity, either generall or speciall, whereby the Lord calleth vs *to search and try our waies, and to turne vnto him: Lam. 3. 40. Iecl 2. 12.* that is, to purge our selues of such things as wherewith we haue before defiled our selues: and prouoked the Lords wrath against vs. This obseruation, in one word plainly condemneth the superstition of the Papists, that are very precise in purging themselves in the time of Lent, and in abstaining then from such things, as they foolishly thinke will defile themselves; yea, from the state of marriage, which God himselfe hath pronounced honorable, without any exception of time to the contrary: as also at some other times of the yeare, which they as vnwisely imagine to be more holy then other.

other : whereas at other times, they are altogether secure, carelesse, and licentious : in hope at the returne of the foresaid holy time and times, to purge and cleanse themselves once for all. Thus much touching the fourth obseruation, of the word *purgeth*, in respect both of the signification, and also of the present tense thereof.

Fifely, let vs obserue the next word, *himselfe*. This teacheth, that *he that hath this hope in him*, is not onely curious in purging other, and in teaching and admonishing other how they should be purged : but that especially he laboreth vpon himselfe, and with himselfe, for the purging of himselfe. So Paul exhorteth the Colossians, *to teach and admonish their owne selves* : Coloss. 3. 16. and Iude them to whom hee did write, *to edifie themselves in their most holy faith : and to keepe themselves in the lone of God* : Iude 21. So Paul saith to Timothee, *Study to shew thyselfe approued vnto God* : 2. Tim. 2. 15. He would not haue him to studie onely for the good of other, but also, and in the first place for his owne good : that so hee might bee the fitter and more able to doe good vnto other.

This is a necessary point; because many are very curious about other, that doe altogether neglect themselves. They reprove other : they censure other : they teach other, &c. but touching themselves they are altogether carelesse : by which meanes they doe the lesse good vnto other. For who will not be ready to say vnto such, *Physitian, heale thy selfe* : Luk. 4. 23; and, *Thou which teachest another, teachest thou not thy selfe?* &c. Rom. 2. 21. Truly there is nothing that in all ages hath more hindred, and now doth more hinder, the publike ministry of the word, and the priuat profession and exhortations (&c.) of others, then the practise that hath been and is contrary to such publike teaching, and to such priuat profession and exhortations.

But what doth the Apostle meane by this kind of speech, *Every one that hath this hope in him purgeth himselfe* ? doth hee teach freewill : and that euery one that hopeth at the appearing of Christ to be like vnto Christ, hath power to purge himselfe ? Nothing lesse. The Rhemists indeed, and other Papists,

Papists, vpon this place gather, and inferre that doctrine. But they gather that which is not sown : and they inferre conclusions without premises : The holy Ghost teacheth no such thing, either here, or any where els : yea, he teacheth the cleane contrary. For we haue plentifully heard before, that our whole regeneration is the worke of GOD. To purge our selues, is an effect of our regeneration : therefore to purge our selues, is likewise the worke of God. To purge our selues and to sanctifie our selues is all one : but sanctification is the worke of God onely, (as before also hath bene shewed) and as appeareth, by the prayer of Christ generallie for the Church : *Iohn 17. 17.* and of the Apostle particularlie for the *Thessalonians : 1. Thessalonians 5. 23.*

Our Sauour also expresselie ascribeth this word of purging to his Father, saying, *Euerie plant that bringeth forth fruit, bee* (that is, God the Father) *purgeth, that it may bring forth more fruit : Iohn 15. 2.* Where it is to be obserued, that he speaketh not of purging men at the first, which are not engrafted into Christ, that they may bring forth the first fruits of righteousness : but that he speaketh of them that already are ingrafted into Christ, and saith, that *his Father purgeth them, that they may bring forth more fruit.* In the same place also hee saith, that without himselfe (as hee was the mediator God and man) euen *such* (so ingrafted into him) can doe nothing, *without mee* (saith hee) *ye can doe nothing* : verse 5. If such as the disciples of Christ were, so long ingrafted into him, so long instructed by him, and so well acquainted with all his doctrine, miracles, and whole conuersation, could doe nothing without Christ, how much lesse can any other doe any thing ? But what then is the meaning of the Apostle ? Euen this : first (as I said before) that *euerie one that hath that hope* (already spoken of) doth most of all busie himselfe in this worke of purging, about himselfe : and not altogether imploie his time about other. It is true indeed, that euerie one that hath that hope, doth regard also other (vnder his gouernment especially) and according to his place doth labor the purging of other, that are so committed

to his charge. And certainly hee that doth not so regard other, hath neuer been purged himselfe: For indeed so to doe, is in some sort to purge himselfe: because euery gouernour being in some sort the head of those to whom he is gouernor: they also that are vnder his gouernment, cannot but in like sort be his members: at least members of that body, whereof he is the head. Euery gouernor of a family, being (as he is the gouernor) the head also of the family, all the rest of the same family, are (as it were) his members. Especially as the husband is called *the head of the wife*: 1. Cor. 11. 3. so the wife is said to be *bone of his bones, and flesh of his flesh*: Genes. 2. 23. The children likewise are branches, (and so in like manner members) of the parents, as being taken out of their loines. So in like manner, the King, or any other hauing kingly and supreme and soueraigne authority, is in that respect the head of his people; and his people are in the same respect his members. Therefore if such doe not labour to purge those that doe so belong vnto them (euen as *Iob* is said to haue *sanctified his children*: *Iob* 1. 5. and as *Abraham* is commended by God himselfe, that *he would command his sonnes and his household after him, to keepe the waie of the Lord, &c.* Genes. 18. 19) if (I say) such as are in any authority ouer other doe not labour so to purge them that are vnder their gouernment, they may in some sort be said, not to purge themselves. Notwithstanding all such doe first of all, and must first of all looke to themselves, euen to their owne persons: because otherwise their care for other, shall either be altogether in vaine, or els it shall bee with little success.

Secondly, for further answer touching the meaning of these words, the Apostle here speaketh of those, that already had this hope in them: and which were therefore already sanctified, and in whom Christ did dwell by faith. In this respect therefore, he might the better say, that *euery one that had that hope in him, did purge himselfe, as Christ himselfe is pure*: because such an one being vnited to Christ, & Christ being made one with him, and he with Christ, whatsoever Christ doth in him, the same by the communion betwixt Christ and him, is attributed as well to him, as to Christ.

As by the communion betwixt the two natures in Christ (the diuine, and the humane) that is often attributed to the one that belongeth to the other : and that is said of the whole person that is proper to one nature : viz. that to the diuine nature, which belongeth to the humane : *Acts* 20. 28. *1. Cor.* 2. 8. *1. Iohn* 1. 1. and that to the humane which is proper to the diuine : *Iohn* 3. 13. and that of whole Christ which is proper either to the humanity only : *Mark* 13. 32. *Luk* 2. 52. and 24. 39. *Iohn* 6. 38. and 8. 50. and 14. 10. or to the diuinity only : *Iohn* 8. 58. and 17. 5. *Coloss* 1. 15 as (I say) it is thus in Christ by the communion betwixt his two natures, so by that communion that is betwixt Christ and euery such child of God as before I haue spoken of, that is sometime attributed to the child of God himselfe, that is proper only to Christ, and which is the only worke of Christ : and that which belongeth to the children of God, is spoken of Christ, and attributed vnto Christ, &c.

As Christ himselfe is said to suffer persecution when the children of God are persecuted: *Acts* 9. 4. *Coloss* 1. 24. because they are his members, although Christ in his owne person being now in heauen suffereth nothing but is out of all danger of persecution : *Rom.* 6. 9. so euery child of God, that hath that hope in him before spoken of, is said to purge himselfe, although this worke of purging, or clensing, or sanctifying be only the worke of Christ himselfe.

As the Apostle speaking of himselfe as he was regenerated; and of sinne remaining in him, saith, that it ~~was~~ no more he that did enill (viz. as he was a regenerate man, according to that of the Apostle *Iohn*, He that is borne of God, sinneth not) but that it was sinne that dwelled in him: *Rom.* 9. 17. and 20. so he speaking of his labouring for the purging of other (which was also one particular point of the purging himselfe) he saith, that he labored more abundantly then they all: but presently he addeth this correction, yet not I (saith he) but the grace of God which is with me. *1. Cor.* 15. 10. In like manner, though the Apostle here speaking of the children of God by regeneration saith, that euery one of them purgeth himselfe: yet if he should speake of

such, as they are still in part naturall men, and vnregenerate (or at least vn sanctified) hee would say, that such doe not purge themselues, but that it is Christ which dwelleth in them that doth purge them, or the *grace of God that is w^{ith} them.*

Thirdly, for further answer of the former question, and for a more full opening of the Apostles meaning of these words, as *Iob* is said *to haue sanctified his children* (as before we heard) because he exhorted them to sanctification, praied and offered other sacrifices according to those times for their sanctification, and vsed all other meanes that they might be sanctified; so the Apostle saith here, that *euery one that hath this hope in him purgeth himselfe*, because euery one that hath this hope, will and doth vse all meanes for the purging of himselfe.

What are these meanes? Surely, hearing of the word read & preached, with reading and meditation therof priuately: *Iob. 17. 17. 1. Thess. 5. 19. 20. 1. Pet. 1. 23. and 2. 1. 2. Iohn 5. 39.* Lifting to priuate exhortations: *Prou. 10. 8. and 11. 32. and 15. 3. 1. 32. Hebr. 3. 12. &c. and 10. 25. Praying in the holy Ghost: Inde 20. 1. Thess. 5. 23. crauing also the praiers of other in that behalfe: 1. Thessa 5. 25. Hebrewes 13. 18. vsing the company of the godly, by whose words and example they may be the more prouoked (as hath been before often shewed) to more godlinesse: *Proverb. 13. 20. auoiding also all euill company, and all other meanes of the contrary, namely of defiling themselues: Prou. 1. 10. &c. and 4. 14. and 22. 24. 25. Cantis. 1. 8. 1. Cor. 5. 6. and 11. and Chap 15. 30. so likewise the turning awaie their eies that they behold not vanity: Psal. 119. 37. Yea, making a couenant with their eies not to behold any object of uncleannesse: Iob 31. 1. because by this meanes, many haue beene ouertaken and defiled with diuers sinnes: As *Abaz* with idolatry, by seeing the altar of *Damascus*: *2. Kings 16. 10. Achan* with couetousnesse, and taking of the excommunicate things of *Iericho*, By seeing among the spoile, a goodlie *Babylonish garment*, and two hundred shekels of siluer, and a wedge of gold, &c. *Iosh. 7. 21. David* with**

with adulterie by seeing a woman washing her selfe: 2. Sam. 11. 2. and diuers other with other sinnes. And lastly taking breede to all their waies, that they doe not offend with their tongue: Psal. 39. 1.

Because (I say) euery one that hath that hope in him will and doth vse all those foresaid meanes of sanctification, and shunne and auoide all meanes of pollution and of being defiled, therefore also doth the Apostle say in this place, that *euery such one doth purge himselfe.*

Now that euery one that hath this hope, doth thus purge himselfe, it is euident, because hope can not be separated from faith. Where there is hope, there also is faith, *whereby the heart is purified: Acts 15. 9.* as by which Christ himselfe dwelleth in our hearts (as we haue heard) *who hath his fanne in his hand, to purge his floore: Mat. 3. 12.* and to make cleane his wheat not only from chaffe without it, (that is, to separate the elect from the reprobate that may defile them) but also from all drosse within it, and from all corruption cleauing vnto it: that is, *from all filthinesse of the flesh and of the spirit: 2. Cor. 7. 1.*

Christ also being the head, and they that haue the former hope being the members, as the naturall head communiceth vertue to euery naturall member, so it cannot be, but that Christ will communicate his vertue of purging to euery member of his mysticall body.

The like is to be said of him as he is the root, and they that haue the foresaid hope are boughs and branches coniming out of the said root. For *if the root be holy, the branches also are holy: Rom. 11. 16.*

This purging must not bee only of one part, neither of the body only, nor of the soule only; nor of one power of the soule, nor of one member of the body: but of both and of all; of soule and body: and of euery power of the one, and of euery member of the other. All is comprehended in the word *himselfe*. Hither belong the places before alledged: 2. Cor. 7. 1. 1. Thess. 4. 23. Heb. 10. 22. James 4. 8. and many other.

Neither must this purging be of some things onely, but of euery euill. 2. *Cor.* 7. 1. *Tit.* 2. 12. *Iames.* 1. 21. 1. *Pet.* 2. 1.

The like may be said of conforming our selues to euery good worke, and to all that God requireth of euery one, either as he is a Christian, or is of any speciall calling. God wil not haue some sinnes onely purged, but all. God wil not haue some good dueties performed, but all. These things are common, and haue beene partly handled before. Therefore I doe but name them.

This also (as hath beene noted before) must be a daily work, 1. Because there is alwaies some sinne remaining of the old store, which needeth daily purging. 2. Because as the nailes of our hands, though neuer so well clenfed one day, doe yet gather such new filth, that they haue neede of new clenfing the next day: so it is with vs; we daily so gather corruption, that we haue need daily to purge our selues.

Our whole hands and face also need daily washing: yea, the more they are vsed in any busines, the oftener they neede to be washed. So is it with our linnen for often washing: and with our woollen apparell for often brushing, according to our often wearing of one or of the other. Our houses likewise must be the oftner swept, not in the weeke only, but also euery day, the more, that they are vsed. The like is to bee said of any vessell that wee occupy, touching scouring and other clenfing thereof. As it is with these things, so is it with vs, touching the clenfing and purging of our whole man from spirituall vncleannesse.

As also our bodies (for the better preseruatiō of our bodily health) need the oftner to be purged, the corrupter the aire is where we doe liue: likewise our soules and whole man, (for the better preseruing of spirituall health) are the oftner to be purged, because generally the aire of this neather world where we do liue, is very corrupt and infectious, thence the first fall of mankind, whereby not onely the breath (as it were) of all men is putrified and made infectious, but also all other creatures likewise, are in some sort defiled, and made the more dangerous and pernicious vnto vs.

The more likewise that men liue with sicke persons, sicke e-
spe-

pecially of some infectious and contagious disease, the more needfull it is for them, not onely to take daily preferuatiues, but also some daily purge (mithridate or such like) to expell whatsoeuer noisome breath they haue receiued from them with whom they do liue. The like is necessary (in this worke of purging) for all men, according to the company with whō they haue to deale: namely, that the more they conuerse with the wicked, the more carefull they bee, not onely to carry about them continually the better preferuatiues against all spirituall infections (viz. the more knowledge of the word, which as a precious fauour they may often finell vnto: and the more watchfull eie ouer all their behauour, and alwaies be the more in all priuate meditation and in priuate praier, &c) but also to take daily some spirituall purge, by examining their daily conuersation by the word, by praying both forgiuenesse and also reformation of whatsoeuer wherewith they haue beene ouertaken contrary to the word, that so they may the better expell whatsoeuer spirituall infection they haue any waies taken.

This world generally is like a flax-dressers shop, or some other such house, where it cannot be but any man shall receiue some soile. In this respect therefore the children of God need daily the more carefully to brush (as it were) the garments of their Christian profession, the more that they are conuersant in the world, and deale with worldly affaires.

Though I spake briefly before of this point, in my fourth obseruation vpon this verse, viz. vpon the word *purgeth* especially vpon the present tence thereof: yet considering the great necessity of this matter, in this secure and carelesse age, I thought it not amisse to take occasion to adde thus much, for the better application of it.

But let the Christian reader with patience giue me leaue to returne a little more backe. To that therefore, that *everyone that hath this hope in him purgeth himselfe*, that onely doth not belong that before we heard out of *Paul* to *Titus*, chap. 2. 11. 12. 13. but also diuers other scriptures.

The Apostle hauing commended the goodnes of God (2. Cor. 6.) in promising to *dwell with men, and to be their God, and*

their father, and to make them his people, and his sonnes and daughters, he beginneth the seuenth Chapter, with an exhortation to this purging of our selues, laying, *Seeing then we haue these promises, dearly beloued, let vs cleanse our selues from all filthinesse of the flesh, and of the spirit, and finish our salvation in the feare of God.* So he teacheth all that hope for the performance of the former promises, with the appurtenances of them, to purge themselves in that manner, *euen from all filthinesse of the flesh, and of the spirit, &c.*

To the Philippians also he ioineth these two together, viz. *to haue our conuersation in heauen,* (that is, to purge our selues as here the Apostle speaketh, from all earthly corruption, and to liue after an heauenly manner) *and from heauen to looke likewise for the Saniour, euen our Lord Iesus Christ: Philip. 3. 20. 21.* So he teacheth vs, that whoso euer doe looke for the Lord Iesus Christ from heauen, to change their vile body, and to make it like to his glorious body (according to that which our Apostle hath before written) do also behaue themselves here in earth, after the foresaid heauenly manner.

To the Colossians likewise, hauing said, *when Christ which is our life shall appeare, then shall wee also appeare with him in glory* (here is the hope in this place mentioned) presently he inferreth an exhortation, *of mortifying therefore our earthly members, &c.* that is, of purging our selues. Must not all therefore, that haue that hope in them, so purge themselves, and mortifie their earthly members?

The Apostle Peter also vpon the like premises maketh the like conclusion, *Wherefore beloued* (saith he) *seeing that yee looke for such things, be diligent that yee may be found of him in peace, without spot and blamelesse: 2. Pet. 3. 14.* What is that, to looke for such things, but to haue this hope that heere the Apostle speaketh of? what is this, to be found in peace without spot and blamelesse, but to purge our selues in that sort, that here the Apostle commendeth? yea, the same Apostle, in the same place, and in the verses immediatly before had ioined *holy conuersation and godlinesse with looking for and hastning unto the coming of that day of God, &c.*

Inde likewise ioineth these 4 together. 1. to edifie our selues in our most holy faith. 2. to pray in the holy Ghost. 3. to keepe our selues in the loue of God. 4. to looke for the mercy of our Lord Iesus Christ to eternall life. Iud. 20. and 21. The first 3 pertaine to the purging of our selues: the last is a plaine description of this hope.

Finally for conclusion of all, let vs remember that the Apostle *Paul* hauing plentifully proued the doctrine of the resurrection, & no lesse eloquently laid forth the maner thereof, and the future similitude & likenes of our bodies to the body of Christ, doth from the expectation thereof shur vp all with this grane exhortation, tending to this purging of our selues, *Therefore my beloued brethren, be steadfast and vnmoueable, abounding alwaies in the worke of the Lord: knowing that your labour is not in vaine in the Lord. 1. Cor. 15. 58.* Here the first word, *therefore*, secretly insinuateth, and the last sentence added for confirmation plainly expresseth this hope, that hitherto we haue spoken of: and the exhortation it selfe betwixt both inserted, doth as euidently intimate this purging of our selues (in regard of that hope) which here also the Apostle commendeth.

I shall not neede to enlarge this point any further. Onely let vs consider thereof by this familiar similitude, that euery one prepareth himselfe, and house and all, according to the person whom he looketh for. What seruant that is in continuall expectation of his masters returne home, but will prepare himselfe and all things belonging vnto him accordingly? what meane man looketh for the comming of a Noble man: especialle, what subiect looketh for the comming of his Prince, but that hee will prepare himselfe for apparell and for all other things becomming the entertainment of such a person? Shall wee then looke for the appearing of our Lord Iesus Christ, and at his appearing to be made like vnto him, and so to see him in all his glory and maiestie, and shall we not purge our selues and cast away al filthines of the flesh, & of the spirit, and put on the robes of holines and righteousness, that so

we may be the fitter to intertain him, and to be intertaind of him into his glory?

Let no man deceiue vs with vaine words, neither let vs deceiue our selues. It is not possible for vs to haue this hope, and to looke for these things, but that wee will thus purge our selues. If we do not thus purge our selues, then certainly wee haue not this hope: neither do we look to be made like vnto Christ Iesus at his appearing, and to see him as he is. Would we be like vnto him in glory, and will we not be like vnto him in holinesse? Would we see him as he is now in heauen with our bodily eies, and will we not see him as he offereth himselfe to be seene in earth, in his word and sacraments, with the eies of our mind, and by faith? Let vs remember and let vs not forget what the Apostle saith, *follow peace and holinesse, without which no man shall see the Lord: Heb. 12. 14.* Yea, let vs consider what our Sauour saith, *Blessed are the pure in heart, for they shall see God: Mat. 5. 8.* For doe not these sentences plainly shew, that without the former holinesse and purity of heart, none shall see the Lord? But sith many things before spoken may be referred to this argument, I will therefore insist no longer thereupon.

If we doe thus purge our selues as heere the Apostle speaketh, then let vs assure our selues, that our hope of being made like vnto him, and seeing him as he is; shall not by any thing whatsoeuer be frustrated. Earthly Princes may shake vs out of their Courts, as *Mordecai might not enter within King Abasuerus his gates, because hee was clothed with sackcloth: Ester 4. 2.* but Iehouah the Lord of Lords, and King of heauen and earth, will receiue vs into his euerlasting palace of heauen, there to behold all his glory and riches. Heauen and earth shall rather perish, then Gods word in this behalfe shall fall to the ground. But if we doe not so purge our selues, our hopes is altogether a vaine hope, and shall deceiue vs in the end. The diuels themselves shall as soone be made like to Christ, and see him as he is, as that man or woman, that is not here purged.

But in what measure must *every one that hath this hope in him purge himselfe*? First, according to his measure of the said hope.

For

For this purging being an effect of that hope, it cannot bee, but that the more the hope is, the more he that hath that hope will purge himselfe.

Secondly, according to the meanes before mentioned of purging himselfe: viz. according to his hearing, reading of the word, meditation, company of the godly, prayers &c.

For all these meanes being the ordinances of God for a mā to purge himselfe, it cannot bee but that the more any man doth in truth vse the said meanes, the more blessing God will giue vnto them for effecting this purging.

Thirdly, according to other meanes that God himselfe doth vse towards them that haue the said hope for the purging of them, viz. according to the mercies which he bestoweth vpon them, and according to the chastisements wherewith he doth exercise them. For these doth the Lord vse (as before hath beene mentioned) to kill the weedes of sinne in men, and to make them the more plentifull in the fruits of righteousness. What is this but to purge them as here the Apostle speaketh, and as our Sauour himselfe speaketh in the very same case? *Ioh. 15. 2.*

Gods mercies are (as it were) the marling and manuring, or (to speake more plainly) as the mucking and dunging of our barren hearts: and Gods chastisements and corrections, are as it were the ploughing of them, after they are so marled, manured, mucked and dunged: or as the harrowing of them to breake their hard clods: and both are to make them the more fruitfull in all goodnes.

As men therefore doe looke that their grounds should bee the more freed from weedes, and bring forth the better crops of good corne, the more they dung, plough, and harrow them; so the more that God doth multiply his mercies vpon his children, and exercise them with his corrections, the more he looketh they should be purged of sinne, and bring forth the fruits of righteousness.

Vnder this I comprehend the purging of our selues, according to any dignity whereunto God hath aduanced vs. As wee doe more wash our face then the inferiour parts of our body, so the more eminent that any is in Church or common
wealth,

wealth, the more he ought to be purged from all vice, and the more also to shine in all vertue.

Moreouer, every child of God is to purge himselfe, and to be so much the more holy, by how much the more impure, filthy & vnholie he seeth other to be. Therefore the holy ghost by the examples of such as haue been idolaters, fornicators, tempters of God, murmurers, prophane persons, and otherwise wicked, doth prouoke the children of God, the more to take heed of such sinnes: and the more to abound in the contrary vertues: *1 Cor. 10. 6. 7 &c. Heb. 12. 16 17. Iude 3. and 4. and 20.* This is necessary, first in respect of God, that the more he is dishonored by other, the more glory he may haue by his children. Secondly, in respect of such wicked men themselves, for their better conuersion: *Mat. 5. 16. 1 Pet. 2. 12.*

The like is to be said of purging our selues according to the care that we see of other for purging themselves. The more we see other to purge themselves, the more also must we purge our selues. Therefore doth God let vs see and heare of good examples, that we should imitate them: *Heb. 13. 8. James 5. 16. 17. 3. Iohn 11. 1. Cor. 11. 1. 2. Cor. 8. 1. &c. Philip. 3 17.*

Last of all, the more vncleane and polluted that wee our selues haue been, the more we haue giuen our members as seruants vnto vncleannesse and to iniquity, before we had this hope in vs. the more the Lord doth require that we should giue our members seruants vnto righteousness, when we come to haue this hope in vs. This the Apostle Paul expressly commandeth in the very words before set downe: *Rom. 6 19.* And this is plaine by the doctrine of our Sauour himselfe. For from the particular experience of the abundant loue of the woman towards him, that had found abundant mercy in the forgiuenesse of her abundant sinnes: from (I say) his particular experience of her abundant loue, for his abundant mercy in forgiuing her abundant sinnes, testified by abundant fruits thereof: viz. first by her bringing a box of pretious ointment: Secondly, by her washing Christs feet with her teares: Thirdly, by her wiping them with the hair of her head: Fourthly, by her kissing of them: Fifthly, by her anointing them with the foresaid ointment (that so they might not
only

bee cleane with her washing, but also sweete with her ointment) by all these things our Sauour pronounceth, that *many sinnes were forgiven her*: and from all these things in her particular example, he insinuateth this generall doctrine, that *to whom much is forgiven, he loveth much*: as contrarily, *to whom a litle is forgiven, he loveth a litle*. Luk. 7. 47.

This we haue scene by the example of *Peter* before. The more he had fallen and defiled himselfe by denying and forswearing of Christ, the more Christ afterward chargeth him to loue him, and to declare his loue by feeding his sheepe the more diligently. *Ioh. 21. 15*. yea, before this charge, the more we haue heard *Peter* to haue testified his loue towards Christ himselfe, by casting himselfe into the sea, as soone as euer he heard Christ to be on the shore, and by swimming vnto Christ when the rest of the disciples (euen *Iohn* himselfe not excepted, who was the disciple whom Christ had specially loued) made no more hast, then to come by ship vnto him.

The more that *Paul* before his calling had blasphemed and persecuted Christ, the more being called he purged himselfe, and shewed himselfe zealous of the glory of God, according to his former blasphemy: as also by more abundant labour for the Church: *1. Cor. 15. 10.* and *2. Cor. 11. 23*. He shewed himselfe the more louing to the Church, according to his former persecution thereof.

As the Scripture recordeth *Bathscha* the wife of *Vriah* to haue been a greater sinner by yeelding to the adulterous lust of *Dauid*, then *Abigail*: so when they were both the wiues of *Dauid*, it appeareth that she went further in purging of her selfe then *Abigail*. This (I say) appeareth as by many other testimonies of her greater godlines, so especially by those golden precepts of pietie and vertue giuen to her sonne *Salomon*. *Pro. 31. 1. &c.* and often else where.

Thus much of this effect of our hope; viz. of purging our selues.

The patterne according to which we are to purge our selues, is Christ himselfe: *as he is pure*. This word *as*, is not a note of equality or parity, but only of similitude or likenes. As at the appearing of Christ, we shall not be equall vnto him in glory, but only like him: so much lesse in this life can we be equal in holines

Note,

lines, but onely like him. This patterne is the most perfect patterne of all other: we are indeede sometimes exhorted to imitate and to resemble men; but they are no otherwisedo be imitated and resembled, then only as they doe imitate and resemble Christ: 1. Cor. 11. 1. Therefore *John* saith not, follow them which are good. (For euen the best haue their faults, wherein they are not to be followed) but he saith, follow that which is good. 3. John. 11.

That all that haue the former hope must purge themselves, as he is pure, it is manifest, because we haue heard before, that he is our King. Now wee know and see by daily experience, that subiects for the most part doe compose and frame themselves according to the example of their Princes. Wee haue likewise heard, that Christ is the head, we the members: Christ is the husband, we the wife: Christ is the vine, we the branches. Must we not therefore purge our selves, as hee is pure? Are not the members of like nature with the head? Must not the wife frame herselfe (as neere as can bee) to her husband? And haue not the branches, the same vertue and qualities that the vine?

This condemneth the folly and madnes of the Papists that haue so many patternes of imitation as they haue orders amongst them.

Some are *Dominicans*, some are *Franciscans*, some are *Benedictines*, some are *Augustines*.

Some are black Fryars, some white, some gray. I meruaile also they had not some tawnie, some russet, some greene, some yellow, some blew: some of all other colours.

If *Paul* condemned the Corinthians for holding some of *Paul*, some of *Apollos*, some of *Cephas*, some of *Christ*, 1. Cor. 1. 12. &c. would hee iustify the folly and madnesse of the Papists, in their foresaid multiplying of orders, and in propounding to themselves so many patternes of imitation, so different and diuers euery one from another?

Christ is not to be imitated in those things that hee did as God onely: viz. in his miracles, whereby he declared himselfe to be God: nor in those things which were proper and peculiar to the office of his Mediation: but in those things which
hee

he did in the common forme of a seruant. Therefore the Papists are as foolish and mad for imitation of Christ in their lent fast, as they should be, if because he walked on the sea, therefore also they should take vpon them to doe the like.

This patterne is not speciall for some, but generall for all the children of God. For the Apostle saith, *that euery one that hath this hope in him, purgeth himselfe, as he is pure.* As therefore not some, but *euery one that hath this hope in him, of being like vnto Christ in glorie at his appearing, and of seeing him as he is, must purge himselfe;* so also not some, but *euery one that hath the said hope, must purge himselfe,* according to this patterne. This therefore especially condemneth that strict sect of the Papists, called Iesuites: which in a kinde of extreame pride, in name, and in a more precise kinde of imitation of Christ, as they pretend, do both single themselves from all other, and also aduance themselves aboue all other. For doth not the Apostle in the place before alledged reprocue the Corinthians, as well for holding some of Christ in a speciall maner, as for holding some of *Paul*, some of *Apollos*, some of *Cephas*? And doth he not also thereby teach, that as al baptized into Christ, are Christians alike; so all (if any) must be also Iesuites alike? Though in Cambridge, Christ Colledge, and Iesus Colledge be two distinct colledges, yet in profession the names Christ and Iesus are not so to be distinguished.

To conclude this point touching this patterne according to which we are to purge our selues. Let vs remember what *Jacob* did to haue blacke and white spotted lambs, yea, what he did in that behalfe, not of his owne head, but by direction of God himselfe: as also let vs consider the successe thereof. Cōcerning this, it is said, *that Iacob took rods of greene poplar, & of hasell, and of the chefnut tree, and pilled white strokes in them, and made the white appeare in the rods, and then put the rods which hee had pilled into the gutters and waiving troughs, when the sheepe came to drinke before the sheepe, because they were then in heat when they came to drinke.* Wherefore did he all this? Because before he had made a couenant with *Laban* to haue no other wages, then *the pary coloured sheepe with great and little spots;* all that were so spotted before, beeing first taken out of the
flocks,

flocks, and committed to the other sonnes of *Laban* to bee kept by themselues three daies iourney from those that remained in the keeping of *Iacob*.

What was the successe of this practise ? It is further saide, that *the sheepe beeing then in heat, (because it was then ramming time) and seeing those rods so pilld with white strokes lying before them , by the impression of them (but chieflie by the speciall prouidence of God) brought forth yong of partie colour and with small and great spots.* Genes. 30. 37. &c.

To apply this to our present purpose, as those sheepe by beholding those rods so pilld with white strokes amongst the naturall Greene that was left on them, through the speciall prouidence of God, did bring forth yong partie coloured; like to those said pilld rods in that maner laid before them : so if euery one that hath that former hope in him of being at the appearing of Christ like vnto him in glorie, and of seeing him as hee is, for the purging of himselfe would alwaies lay before his eies this excellent patterne of Christ himselfe heere commended vnto vs, and seriously marke and obserue the same, it could not bee, but that through the gracious working of God, the sight of this pattern would make so deepe an impression in the heart of such a man, that hee should *purge himselfe as Christ is pure* : and bee made like vnto him in holinesse and righteousnesse, for his better assurance of his future likenesse vnto him in glory.

But therefore indeede doe men continue the longer in their spirituall filthinesse, and bee not transformed into the likenesse of Christ in the foresaide holinesse and righteousnesse, because they doe not so behold and consider this excellent patterne, as they should doe. And this is a manifest argument, that whatsoeuer some men speake of their knowing Christ, and of seeing Christ, as also of their hope of beeing made like vnto Christ at his appearing as well as any other, yet indeede all these are but words, because they doe not purge themselues as
he

he is pure. For if they had that hope they speake of, if they did so know Christ, and behold Christ as they boast they do, then doubtlesse they would purge themselves as he is pure.

This must bee applied to particular vertues, wherein Christs puritie doth speciallie consist : as to walking in loue, as hee hath loued vs : Ephesians 5. 2. To running with patience the race that is set before vs : looking vnto Iesus the author and finisher of our faith, who for the ioye that was set before him, endured the Crosse and despised the shame: Hebrewes 12. 1. 2. and suffered for vs, leauing vs an example, that wee should follow his steppes. &c. 1. Pet. 2. 21. so likewise to humilitie, that in meekenesse of minde euery man esteeme other better then himselfe : not looking onlie on his owne things (that is, on his owne gifts, that himselfe hath receiued) but also on the things of other men : as hauing the same mind, that was euen in Christ Iesus ; who being in the forme of God, and thinking it no robbery to be equall to God, made himselfe of no reputation, but tooke on him the forme of a seruant, and was made like vnto man, and was found in the shape of a man, and humbled himselfe, and became obedient vnto the death, euen the death of the Crosse, &c. Phil. 2. 3. &c. The like may be said of other speciall vertues, and particular branches, of that puritie that was in Christ Iesus.

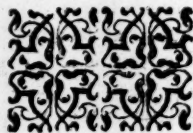
All these things that I haue now written of the dignitie of the children of GOD, God himselfe write in the hearts of all, that shall read them thus written in paper. And hee that hath loued them with such admirable and incomprehensible loue, as to aduance them to this vn-speakable dignitie, continue this his loue in them, vnto the end : and so purge and transforme them into the holinesse of Christ Iesus in this world, that as heereby they doe already know, that howsoeuer they bee heere of the world contemned, and made the off-scouring, and (as it were) the skumme of the world, yet at the appearing of Christ, they shall bee made like vnto him, and see him as hee is : so indeede they may bee so made like vnto him, and so see him and his glorie, and enioie the same for euer and euer : Amen.

FINIS.

Kk

Faults escaped partly at the Presse, partly by the default
of him that copied out part of the Booke.

PAG. 5. l. 25. put out, vnto p. 18. l. 5. after not, r. only. and after but, r. also,
p. 19. l. 32. r. all. p. 20. l. 21. r. alwaies. p. 22. l. 19. r. mediately. p. 24. l. 3. r. euen
vs. p. 29. l. 2. r. taking only. p. 41. l. 15. r. alone. p. 64. l. 30. r. cleare. p. 69. l. 6. r. to
belecue it. p. 76. l. 30. r. 1. Cor. 12. 3. p. 108. l. 32. r. gesture. p. 129. l. 21. after
abiding r. or. p. 167. l. 23. r. from. p. 169. l. 13. r. from some. p. 187. l. 3. r. Gad. p.
194. l. 4. r. giue. p. 198. l. 14. r. as. p. 208. l. 18. r. Pf. 19. 73. p. 221. l. 14. r. much rea-
ding p. 223. l. 5. r. Rom. 6. 3. 4. p. 236. l. 22. r. other. p. 238. l. 33. r. lames 1. 18.
p. 260. l. 11. r. high Priest. p. 271. l. 8. r. Pfal. 94. p. 306. l. 34. r. euen. p. 309. l. 17. 18.
r. vnspcakable. p. 312. l. 10. r. meanes. p. 324. l. 36. r. smack p. 325. l. 2. r. whom.
p. 326. l. 21. r. beheld. p. 328. l. 11. r. we heard. l. 10. r. oppresse. l. 28. r. collowed,
p. 335. l. 7. r. viz. p. 339. l. 32. r. Pf. 102. 2. p. 348. l. 33. r. Melas. 34. Rhinocurura,
p. 368. l. 21. r. children of God. p. 387. l. 29. put out, one. p. 408. l. 25. r. and there-
fore. p. 412. l. 35. put but; the wicked. p. 436. l. 24. r. great. p. 467. l. 3. read com-
ming. p. 469. l. 32. r. Now. p. 475. l. 15. r. worke. p. 488. l. 30. r. so likewise.



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